UNDERHILL ON MESMERISM,

WITH

CRITICISMS ON ITS OPPOSERS,

AND A REVIEW OF HUMBUGS AND HUMBUGGERS, WITH PRACTICAL INSTRUCTIONS FOR EXPERIMENTS IN THE SCIENCE--FULL DIRECTIONS FOR USING IT AS A REMEDY IN DISEASE—HOW TO AVOID ALL DANGERS,

THE PHILOSOPHY OF ITS CURATIVE POWERS;

HOW TO DEVELOP A GOOD CLAIRVOYANT;

THE PHILOSOPHY OF

SEEING WITHOUT EYES.

THE PROOFS OF IMMORTALITY DERIVED FROM THE UNFOLDINGS OF MESMERISM—EVIDENCE OF MENTAL COMMUNION WITHOUT SIGHT OR SOUND, BETWEEN BODIES FAR APART IN THE FLESH—COMMUNION OF SAINTS, OR WITH THE DEPARTED,

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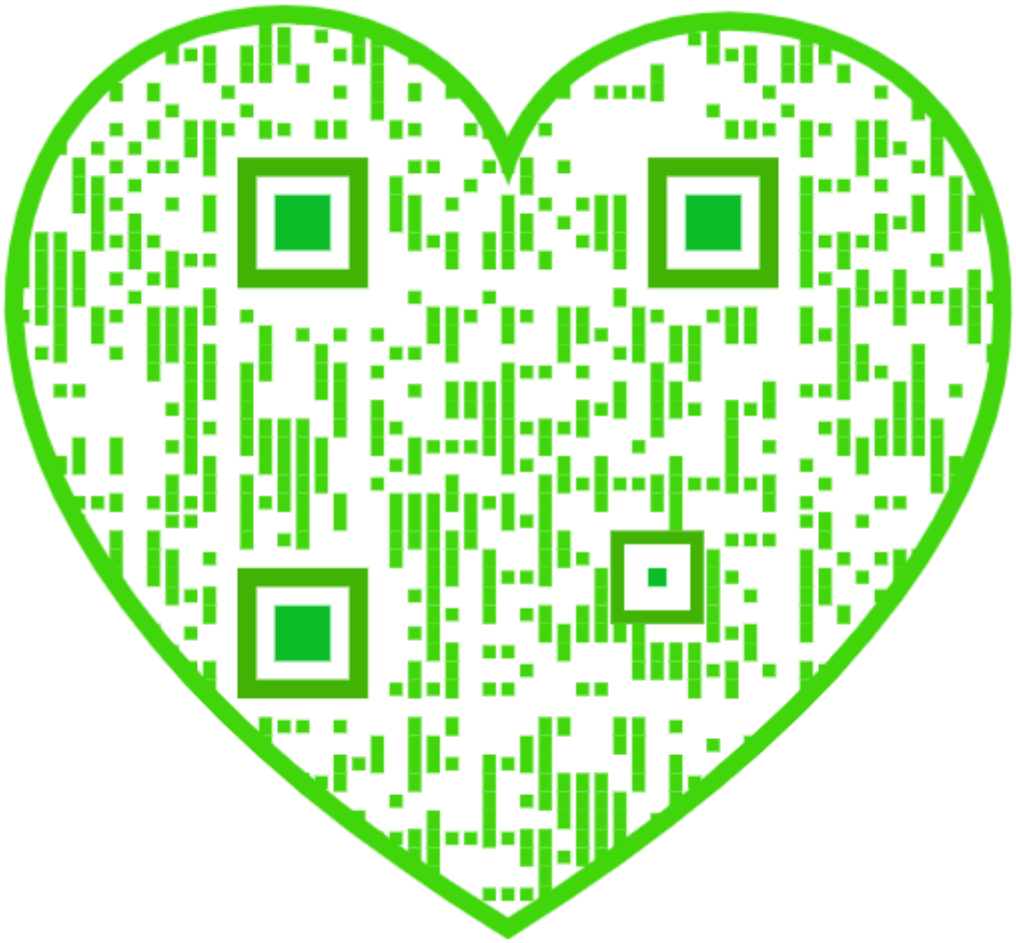

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UNDERHILL
ON
MESMERISM.

"Nature hears but one kind of questions—they are experiments. Her answers are phenomena."

LIEBIG.

What are called Laws of Nature, is only the history of experiments.

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INTRODUCTION.

Effects indicate causes. Effects, become in turn, causes of other effects. Effects are creations. Back of all experiences must exist a cause uncaused. Illimitable space must have eternally existed. Illimitable power is inferable from the forms and substances in space—their affinities and repulsions.

In all our experiences we look after the causes which we witness.

The many and varied phenomena of mesmerism, have excited the wonder and admiration of the honest investigator, whilst the sons and daughters of old Mrs. Grundy, are desirous that their ignorant denunciations and cry of humbug, should pass for profound wisdom, and prove mesmerism false in fact, and prove its advocates arrant impostors. During the nearly thirty-five years that

the writer has been constantly engaged in experiments, many great and distinguished men have become converts and experimenters, and these Mrs. Grundy's boys have, (themselves often holding the highest positions in our literary and scientific institutions), denounced unreliable men. See Dr. Elliottson, of London, Dr. Braid, of Manchester, etc., etc. They will not stoop so low as to investigate; or, if they attempt it, they act as foolish as would a surveyor, who expected his needle to traverse well whilst a crow-bar was held within two inches of the compass. I had a personal friend, (a brother professor in the same medical college with myself), who witnessed two cases, and immediately denounced it in the newspaper. He fought it four years, during which time the writer often invited him to his house to witness experiments the most convincing, but he never came in. To use his own words to me, after his conversion: "I knew that there was nothing in it, and I did not want to hurt your feelings." I refer to Prof. Ackley, of Cleveland, Ohio. He was convinced by some experiments of my pupils in Portage county, whilst visiting a patient near Garrettsville, stopping at the house of Dr. Stephens. I had the history from his own

mouth. Much more wonderful phenomena might have been witnessed by him at my house years before. This is a specimen of the boldness and candor of our GREAT MEN in science, toward new discoveries. There are exceptions, every where. Agassiz was mesmcrised by the Reverend Chauncey Hare Townsend, in Europe, and wrote his recollections of it. Colleges are not instituted for the purpose of making discoveries in science, but to teach well-established truths, and to fight all newly discovered truths. They are Robin Hoods. He fought every new recruit he received into his band of robbers. As soon as I discovered what a college was, by delivering two lectures in 1834–5, I resigned my chair and set myself free.

Mesmerism, or rather Animal Magnetism, is not a matter for mere belief. Its reality is as palpable as Rocks. I was a believer from reading. I am no longer a believer. It is now a matter of knowledge. I know it better than I know there are stars. Stars are only sights. To me, mesmerism is a sight and a feel, having often felt its power on myself, and witnessed it on others, thousands of times. I commenced the investigation of the subject in 1830, since when, it has been the chief business of my life. In 1838 I commenced a

monthly periodical, the *Annals of Animal Magnetism*, on the subject, which thousands have read. In 1839, the writer brought the subject before the State Medical Convention of Ohio, (as the Annals of that convention will show), and was made chairman of a committee to investigate and report thereon. Dr. Trowbridge, of New York, and Dr. Robt. Thompson, of Columbus, were the other members of that committee. Dr. Trowbridge went off to New York; Dr. Thompson determined to explode it. On the day of their appointment, I requested them to go with me and take a first lesson. They declined; offering as an excuse, some trifling engagement.

But Thompson afterwards investigated, and became a convert, and reported to the next convention that it was one *big truth*. His experiments were many and varied. He demonstrated it with great success.

I have referred to the above facts to inspire confidence in this work. The author's history previous to his investigation, does not indicate an easy credulity.

I shall give no theory but what flows from the facts which I shall state. Nearly thirty years of experiments furnishes abundance of facts.

I preceded Buchanan in exciting the mental organs, by experiments which I related to O. S. Fowler, in 1838, whilst Dr. Buchanan commenced them after 1840.

I published the "Annals of Animal Magnetism" in 1838, and Sunderland issued the first number of his "Magnet" in April or May, 1842.

Sunderland's "Pathetism," Dr. Braid's "Hypnotism," Burr's "Biology," and Dr. Dodd's "Psychology," different names for the same thing, presenting phenomena, long familiar to the writer, rose and passed away during the author's investigations. Braid exploded his own theory. Sunderland, methinks, gave the child a new name with deep parental feelings.

Elliottson, of London, gave to it the name of 'Mesmerism," in honor of Messmer, the first magnetist, through British pride, England being so far behind France, Germany, Russia, and Sweden, in the investigation of this subject, that a new name served as a veil to obscure the light from other nations, and as a shield to English ignorance.

A simple substance has no biography; no life history; it is itself. Being uncompounded, we can speak of its conditions; its specific gravity; its ductility; malleability; its combinations with acids; its effects; its uses, etc.

We feel relieved by a name sometimes, though that name indicates nothing. The physician meets with a case which, to him, is new, or obscure, or which he does not at all understand, then how useful is the word "Hysteria," or plainer, hysterics. Proud ignorance leaps deep and dark abysses on meaningless words. Of these, none are more convenient than the great word *imagination.* Has this word any fixed meaning? Can you define it to suit yourself? Dugald Stewart defines it, "An acquired faculty, possessed only by cultivated minds." Is this the reader's idea of its meaning? It must be discarded in all scientific investigations.

There occurs no phenomena but which can be described better without the use of the word imagination, than with it, if we understand the subjects which we describe. This fact will be fully illustrated in these lectures.

This science includes Phrenology and Neurology. It explains sympathy. It reduces many heretofore poetic ideas to facts. It demonstrates vital fluid—a nervo or magnetic fluid; it unfolds its origin; it proves its varieties; it explains its possible and natural changes; it shows its wide radiations; its instrumentation under will-power, and the philosophy of its healing influence.

Mesmerism exhibits clairvoyance; explains it. Induces a condition of foresight; explains it. Proves that ignorance of this science, made the hundreds of thousands of cases of witchcraft. Proves that ignorance is a very big devil.

We shall follow this introduction with thoughts upon a nervous fluid, involving a consideration of the great wilderness of imponderable substances. Let the reader make up his mind to read all the evidence, before he rejects the subject, and not be in haste to believe. Belief is under the control of no man's will; and therefore, while it is never a crime, it may be a great misfortune not to believe the truth. When the evidence is sufficient we can not help it; we are forced to believe.

Many things conspire to make us suspicious of evidence when presented; but nothing is so great an obstacle as dishonesty in our own dealings with men. I knew a magician, a sleight-of-hand professor, who told me, after seeing a subject waked up: "Now," said he, "I don't believe that that young man was in a mesmeric sleep, I did believe it when I was looking on, but now I don't. But," said he, "I will be frank with you, I believe nothing. I have deceived the senses of others until I have no confidence in my own." And he said it in sorrow.

INTRODUCTION—Continued

This science was first made manifest in Europe, about the close of our revolutionary war, by Dr. Antony Messmer, who, when he made the discovery, was associated with a Jesuit Doctor called Father Hell. Failing, in an attempt to get it examined before the medical faculty of Vienna, in Austria, he left the place in disgust, and came to Paris. There thousands witnessed the wonders which he performed.

Some members of the Royal Academy of Medicine became converts, and this so alarmed Mrs. Grundy, that a committee was appointed by the Academy of Science and the Academy of Medicine, to which the King added, as chairman, our own Dr. Franklin, then our Minister to France. It is generally understood that this committee denounced animal magnetism as without reality. Nothing can be more false. It is true that Messmer would not wait upon the committee, but one

of his pupils, a member of the Royal Society of Medicine, named Jussieu, did wait on them, and presented them many cases, which cases they reported as real. Franklin was unable to attend any of the sittings of the committee.*

So much is true. But is it not also true, that the report of that committee rendered it unpopular? Aye, that it did. Then tell us how? I will tell you the whole truth. They made a report to the Academies, signed by Franklin, and another to the King, which was not shown to Franklin.

The report to the King admitted its reality, and pronounced it dangerous, ending with a grave petition to the King, to have Messmer ordered out of Paris. And this petition was granted. I had the letter which Messmer addressed to the Queen, on leaving Paris.

The other report admitted the facts, but closed their report in language like this: "In conclusion, as most of the patients were of a nervous temperament, we have thought that the whole thing may be explained by referring the whole matter to the power of the IMAGINATION, as this power has no limit." And this, and this alone, was the

* See Spark's Life of Franklin

mad dog cry, which put the shafts of ridicule in motion, drove Messmer from Paris, got it caricatured in the theatre, and pamphleteered almost to death.

But just before this awful ordeal, Messmer instructed a hundred noblemen, at the price of one hundred louis d'or each. Of those noblemen, our own beloved La Fayette was one. In his Memoirs, published by Sanders & Otley, New York, you may find a letter from him to General Washington, in which are these words:

"A German Doctor, by the name of Messmer, having made some of the greatest discoveries in animal magnetism, he has instructed pupils, of whom your humble servant is one of the most enthusiastic. I know as much as any conjuror ever did, which reminds me of the story of our friend, with whom we stayed, near Peekskill, about his interview with the devil, about which we laughed so much; and before I go, I will try to get leave to let you into the secret, which, you may depend upon it, is a profound philosophical discovery. (Each pupil was sworn not to tell the secret without Messmer's consent)."

Of these noblemen, the Marquis De Puyseger, retired to his estates in the country, and continued

to heal the sick, and there he made the discovery of clairvoyance. Up to this time, the operators used steel rods, as commenced with by Messmer. The clairvoyant, on being asked where this influence came from, replied: "From your hands; from your eyes; from all parts of your bodies." Then what is the use of these rods? "None." And they threw them away.

It will help us to perceive how men have fooled themselves and their readers with the word imagination, to give in brief, the history of Perkins' "Tractors."

About 1810, a Connecticut Yankee made a forked instrument, called by him a Tractor. Galvanism suggested the idea probably, and so it was compounded of different metals, and this passed over affected portions of the human body, was followed by relief, in many cases. He went over to England, and they were adopted in the Hospitals, and the Quakers built an establishment in London, for the gratuitous use of them on the afflicted. But, alas, they are exploded and gone. And by what power, think ye? By the mighty and potent word, IMAGINATION! Dr. Haygarth did it! We will give his history of it. It was a splendid affair!!! Having had a pair of tractors

constructed of chestnut wood, painted metalic colors, he was now ready. A favorable opportunity offered: a man, with a rheumatic shoulder, presented himself at the hospital. He asked the man to move his arm out from his side; he tried, but could not. Now the wooden tractors were applied for a number of minutes, when lo! the man could extend his arm at right angles with his body. After a short interval, the tractors were again drawn by the Doctor's hand, as before, over the shoulder and arm, and lo! the man was well! could put his arm in any position.

Dr. Haygarth then called in his brother doctors, and presented the case, and then, in their presence, broke the stick; and then and there announced that he had always thought that it was only through the imagination, and not by the tractors, that cures were effected.

Dr. Haygarth then published a pamphlet, in which he reported wonderful cures effected by the Irish gentleman, as he was called, whose name was Greatrakes.

The history of Greatrakes is simply this: He was a protestant, and a justice of the peace, in England. A very pious man, who felt impressed, he says, to lay hands on cases of ague, and many

cures followed his laying on of hands. His own words are: "I laid hands on all that came, and many were cured, and some were not." But, before he said this, he felt his gift extend to all kinds of diseases. So numerous were the patients, that the village authorities feared that diseases would be brought in, that were contagious.

Greatrakes then retired from the village to his farm, and set apart two days in the week, to lay hands on the diseased.

So wonderful were the reported cures, that the fame thereof filled the country; and the Royal Society of England were induced to appoint a committee, of which Sir Robert Boyle was chairman. They attended, and investigated, and reported cures so wonderful, that this same Dr. Haygarth cites them, believes them, and from them draws the following inference: "It would seem, therefore, that the imagination was capable of curing, in susceptible subjects, any disease, in any stage, where there was no organic lesion. Or, in plain words, no destruction of organization."

Kind reader, do you not think Dr. Haygarth's belief, or believing organ was very large? I mean his belief in these wonderful cures. It is true, that they were well attested, and he had cured

the lame shoulder, with the stick. More than that, than all, he, himself, had discovered the cause! Was not he in luck? was not he a great man? Did not he publish a pamphlet, and thus overthrow the tractors? But had the Doctor proved that these cures were performed by the imagination? I think not. I will tell you, kind reader, what did it: A stream of gas, that was projected from the planet Herschell, impinging upon those cases of disease, getting into the man's shoulder, and carrying away the disease!

How do you prove this? In the same way that Haygarth proved it done by the imagination. What had Haygarth really proved? He had proved that the metal had nothing to do with the cures, and he had proved nothing else. We now know that all these cures were effected by animal magnetism; that the curative power was in the operator. Did I not say, that that meaningless word, imagination, was a bad, very bad word. It has made wise men act the fool. This is my definition of the word: Imagination, a word of five syllables, which pride uses to cover up its ignorance, but destitute of any fixed meaning.

If Dr. Haygarth had had a clairvoyant to question, as the Marquis De Puyseger had, when he

inquired about the use of the steel rods, which Messmer had always used, he would have been told that neither the sticks or metals had anything to do with the cures, but that the influence flowed from himself. Am I not, kind reader, right in expelling the word? Behold the mischief it has done.

Now, as we enter into this subject, talking only what I know, how plain and simple we shall find the whole subject. There is some mystery yet, but we shall not fill out with that great word. Very much will be made plain to every understanding. It has been ascribed to the devil, as the cause, but Jesus answered that argument: The tree is known by its fruit. Good fruit implies a good tree.

Among the many amusing traits of character, strikingly observable in those professional men who denounce mesmerism as a humbug, is their great abuse of language; not only in using that great *dead word* we have referred to, but on those subjects of which they know nothing, they will boastingly declare they are *very* skeptical, when they should humbly and modestly say: "*I am very ignorant.*"

About the year 1831, I met Henni, a Catholic

priest, (now Bishop of Wisconsin), in Canton, O. I asked him: Mr. Henni, do you know anything about animal magnetism? His answer was:

"No, sir."

I observed that I had been reading a good deal about it, and was inclined to think that there was something in it. He gave me a piercing look, and replied:

"As I said, Dr. Underhill, I know nothing about it, because I have never investigated it. But, since you believe that there is something in it, I will say this much to you. I have seen a great deal of it. I boarded two years with a German physician, who had many patients at his house, and I saw many curious results in his patients."

Wise would it be in these scoffers, to follow this noble example of knowing nothing about what they had not investigated, when Dr. Hufeland, who long held a Professorship of Animal Magnetism, in the Medical College, at Berlin, Prussia, when all the medical students on the continent are instructed in it, and when nearly five hundred authors have given testimony to its truth.

Soon after Messmer's expulsion from Paris, at the instance of the medical faculty, a society was formed in Strasburg, composed of 188 members, who continued their experiments for years, and

published the results of their experiments. It was revived in Paris again, and in 1826, a new committee engaged in the investigation, which investigation they continued for five years, and then, in 1831, they reported to the Academy, a full confirmation of the truth of all its claims. Two days were occupied in the reading of the report; the unbelievers raved and stormed, interrupting the reading again and again. Then, and not until then, it got a foothold in England.

A little earlier, Dr. Ducommon, teacher of French, in West Point Military Academy, gave three lectures, in Fanny Wright's Hall of Science, New York city, in 1829. These lectures came to me the next year; and this was the beginning of my inquiries on this subject. After reading these, a German merchant loaned me several works in German, which readings led me to experiments. I saved the life of a patient, by producing sleep—when all other means failed—by magnetism. Thus encouraged, by repeated experiments on this first patient, two facts were established: first, the thing is real; second, it is good. Thus beginning, I obtained all the books that I could find. Delenze's "Practical Instruction," and Townshend's "Facts in Mesmerism," being the most valuable then known.

INTRODUCTION—Continued.

Give me a few words in medicine, and I can name all diseases. I want hysterics, catalepsy, imagination, shallows, filleborelius, and obfustication. In physical science, I want quintessence, substratum, imagination, abstract, occult, florabiscubitis, and a few others, and now come on with your questions. I understand you; that is a very simple question, madam; I wonder that so simple a matter should appear to you to have any obscurity. Why, that is an imaginary, occult substratum of quintessences, pointed with a wreath of florabiscubitus. You certainly ought to been able to solve so simple a question. You may have to repeat the answer once. If you are required to, put on a Haygarthian look of self-importance, that will imply that you think the listener a little addle-brained, and the listener will walk away, and with a swell of vanity will answer others as he has been answered.

And thus, from age to age, the savans of the world have handed down to those who come after them, the lucid reply of "That is an imaginary occult, abstract substratum of quintessence, pointed with a wreath of florabiscubitus;" words without meaning, strung into sentences and palmed off for knowledge. Let us avoid this, by humbly owning, where we do not know, our ignorance.

Every substance gives off an aura; odoriferous substances give off aroma. Each simple substance, and each compound substance, give off an aura or aroma peculiar to itself. Permit me to call all auras aromas, as now practiced by the French, who give this name to all imponderables, even when destitute of odor. Scientists have just glanced at the field of imponderable substancss. We must more closely survey it.

Aristotle found but four elements in nature: Earth, Air, Fire, and Water. Our chemical philosophers have found, already, above sixty elements, or sorts of matter. This number includes of imponderable substances, simply, Light, Heat and Eletricity. Most authors make Electricity, Galvanism, and Terrestrial Magnetism, all one thing. There is no excuse for this but

laziness. Why cannot a Leyden vial be charged with electricity from a galvanic battery? While a spark four inches long can be obtained from the prime conductor of an electric machine, I can not get a spark over one-fourth of an inch from the heaviest galvanic battery or the strongest magnets. I have used all three; have felt the shock of each, and the shocks are not alike. Some speak of the difference, and pretend to define it by using the word *modified*, which means something added or extracted, but when used here, belongs to my list of unmeaning words, and conveys no more meaning than the word florabiscubitus, which names no sight, sound, taste, feel, smell, or internal consciousness, that is, mean nothing.

Perhaps, one reason why the aromas have been so little heeded, and so little investigated, is that few have felt the need of distinctions. How wise we can appear, if the usual course is adopted. What is life? Answer, Electricity. What controls vegetable action? Answer, Electricity. It runs the sap up the tree. It works constantly in the mineral changes. Dr. Humbert says it is God. Another man says God never created anything but Electricity, and out of Electricity, and

by and with Electricity has God created all things. He goes on to say, that all things can be resolved back into electricity.

Byron says that "When Bishop Berkley said there was no matter, and proved it, it was no matter what he said"!!!

Men frequently talk of big nothings, and also of great realities as nothings. It is a lamentable fact, that a large portion of the most expensively educated men are very badly educated.

In Pittsburgh, in 1840, a physician ordered me out of his office, on finding me engaged in mesmerising one of his students. And he was a gentleman, but trembled with fear that Mrs. Grundy would be offended. I was called to order in a medical convention, for attempting to give information on mesmerism, when the President had invited communications; but this was before the first report on the subject was received. Even the appointment of a committee was granted in order to get rid of this subject. But we must return to the matter before us, the Nervous or Magnetic Fluid.

INTRODUCTION—Continued.

The nervous fluid, animal magnetism, or what ever you please to name it, is an imponderable. Chiefly eliminated from the blood by a glandular action of the brain and ganglionic centres dispersed along the spine and back of the lungs, liver, stomach and spleen. It can be sensibly felt by any one, and can be seen by the clairvoyant. Stars are only sights, yet no one denies their existence, except the blind. You would like to be informed what it is? Well, I will tell you. It is itself. It is what you can feel and see. What is any elementary substance? The best definition is to present the thing itself. Any person can perceive a current passing from his hands to the patient's, after drawing his hands over the patient's, slowly draw the hands away, with an effort of will to attract, and at from six to eight inches, you will perceive a cool current passing on to each hand

from the other. You can make each hand, in turn, positive or negative, as you please.

There came to me at Republic, Seneca county, Ohio, a farmer who had, in hanging up his meat to smoke, received a hook wound in his hand. It soon healed; and then began to swell, became very painful, the whole periosteum or skin of the bones being affected. So very frightful was the case, that he went twice to a surgeon expecting him to amputate it. Mesmerism cured it. And he found, in operating with his well hand that he could shut the fingers closer by attraction with the well hand, than by an effort of will to shut his hand.

This constitutes the healing power. Its condition is that of the person in whom it inheres. It is healthy or diseased as we are. It is the medium of contagion, and why may we not catch health as well as disease?

It is the moral organs that yield the most healing fluid. They are the unselfish organs; they delight in the happiness of others. When these are in high orgasm, they sanctify what flows from the selfish organs. When you are sick, you are unfit to magnetize; you will injure instead of benefit, and only exchange nervous fluid with the patient.

To operate on a paralytic case, or one just out of a fit of convulsions, will load the operator with dullness and languor, and will unfit him for any mental exercise for some time. In such cases, I like to lie down, and cover up very warmly, so as to sweat a little, doze a little, and then sponge all over with cold water, if not convenient to take a cold bath.

I met, in 1845, a severe case of chorea or St. Vitus' dance, in Green county, Illinois. He much desired clairvoyant examination. I had a clairvoyant with me, who felt great pity for the case, who, when mesmerized, fled from the case, nor could he be persuaded to make the examination. "I shall be just like him, if I do," said he. He could not touch the cane which had been handled by the patient. He lay and jerked all night with the same disease. Many kindred instances have occurred in my practice.

Many clairvoyants are affected with the precise symptoms they see in an examination. This always occurred with Mary Eccles, in St. Louis, where she prescribed for 150 cases during her own remarkable cure. She prescribed for a child of Mr. King, in Jacksonville, Morgan county., Illinois, while she was attending school at the Ladies' Academy, then taught by the Rev. Mr.

Williams and wife, in 1845. The child only four years old had no use of its lower extremities. The joints were remarkably loose. She was their only child. Miss Eccles examined it, and at the close, informed me that she was just as the child was. After a quarter of an hour of my best efforts to restore her, she remarked: "There, I can hobble along home. It will only last twenty-four hours. You may let me go." She did hobble, indeed.

An examination of deafness was followed by deafness for twenty-four hours in a clairvoyant, who acccompanied Mr. Hedges, one of my pupils, to Quincy, Illinois, in 1844.

Not only does your health affect your magnetism, but every change of moral feeling affects it. If, for instance, a subject became so easily magnetized that it required only five minutes to be thrown into the clairvoyant state, which is the highest or sixth degree, and should you approach them, intending some evil, to rob them of money or of their virtue, as soon as slightly under the influence, you seem repulsive to them, and they would throw you off. If, when fully magnetized, you should let such a design originate in your mind, you would be repulsed; and should you persevere in your intention to wrong them, they would

become convulsed and wake up. If you had no design to keep their money, but to return it, you might take it from them without let or hindrance. Twice I became angry with individuals while having a subject mesmerized. In one case, as I approached the subject, she exclaimed:

"Keep away from me! don't come near me! You have been angry; you are not fit to touch me. Go, calm yourself."

In the other case, I was not so much excited, and I had two subjects mesmerized. One had long been acquainted with me; he seized me by the hand, and patting it on the back, said:

"Be calm, Doctor, be calm. You are excited."

The other, by the name of Day, six feet and seven inches high, raised his long arms and hands high, and shudderingly cried:

"I am afraid of you!"

I doubt whether a bad man, living in an open violation of all moral laws, ever had a sweet breath. These facts I deem sufficient illustration of the above principles of attraction and repulsion. It is when the subject is most fully mesmerized, that he is securer against any misleading.

I charge you, who will desire to become a successful mesmerizer, to keep your mind and body clean, and your thoughts pure. Let the feelings

of right and the love of doing good be uppermost. I operate from two motives which coalesce. One is to heal, and the other is to teach others to heal. To this may be added, to produce clairvoyance, unfold the philosophy of mind, and to describe and prescribe for disease.

It has, with me, subserved various purposes, all all truly estimable, which will be spoken of in their proper places. I have many new discoveries in the human body to set forth, of a very high value to all inquirers, and shall not pause to see how Mrs. Grundy will like it.

The humbugs of three hundred years ago, and a good way this side of that, are the grand truths of this age. The fact that twenty years after Newton published his Principie, there were not twenty believers in his doctrines in England, ought to make us slow to decide against any new doctrines in the present day. I care nothing about your judgment upon a new thing which I have investigated thirty years, and which you have not investigated at all. I care not how much you know about other things; nay, I care not how much more you know about other things than I do. How much will it aid you to decide upon a case of psychology to have a competent knowledge of pneumatics? What aid will it be in

hydrostatics to have a large acquaintance with splanknology? How much will it aid one in botany to be largely acquainted with coralology, ichthyology, ornithology, myology, conchology, ascites, or bronchitis? How did you learn what you do know? Did you not learn the alphabet before you could spell baker? Did you not begin your arithmetic with notation and addition? Did you not begin chemistry with the study of the elements? Now, you think you can go cross-lots to all other knowledge!!!

Vain sapheads in science, always investigate all new principles, and new sciences, and are ready with a wise decision, to give the first person who speaks of it in their presence. But, strange to tell, the first witness they call to their aid to the witness stand, if you please, is their own ignorance. This is sworn, examined and cross-examined. The next witness is their pride of opinion, and the third is their laziness. On the testimony of these three learned and self-important witnesses, the decision is attained.

The testimony of ignorance was: "I know of no such thing." Pride said: "Sure you would have known it, had there been any thing in it. Do not stoop to learn of that mountebank. Don't every

man, who has much self-respect, keep away from him? What will Mrs. Grundy say, if she finds you attending his lectures? It is popular to denounce it, you know. Even should it prove true, it will be a very long time before it will be accepted by the public."

I could give the names of many who come under the above description.

One physician in Cleveland, Ohio, a member of the London Medical Society, declared that he would not give his eyes a chance to deceive him. One day he came into a drug store where his son had a subject asleep. His son being the operator, suspicion was allayed, and he looked on, and became a convert. He said that he had no idea that the evidence was so palpable.

Ten times the good, ten times the cures would have been wrought by mesmerism, since its introduction into the United States, but for the prejudices excited by men in the practice of medicine, most of all, by the professors in colleges, who belong to the class above described, vain sap-heads. I said in the first pages of this book, that colleges were not instituted to search out truth, but to teach long established opinions, and to put down all new ideas. Like creedified

churches, all is suppposed to be known. Every new truth is heresy. All progress is forbidden, and, therefore, until recently, all discoverers of new truths were persecuted with the same zeal that religious heresies were persecuted. Even now, this set of wise sapheads go as far toward committing murder as the world will admit.

To illustrate the above assertion, permit me to relate a few cases out of many that I know of. Some of the facts are known to many, and I give names to identify them.

INTRODUCTION—Continued.

The first presentation of magnetic experiments in St. Louis, was by a Professor Johnson, I think, about 1840 or '41. Directly after he left, or rather not long after, one Wright, a painter by trade, set out from Cincinnati, with a Dr. Madison, to lecture and exhibit mesmerism, Wright feigning the magnetic sleep. At Jacksonville, Illinois, the fraud was detected They promised full satisfaction the next night, and the same night they fled. This Wright, again detected at St. Charles, Missouri, came to St. Louis, and presented himself to Prof. McDowell, and told him how perfectly he could simulate all the phenomena, and engaged the Doctor to lecture and exhibit him. At this lecture a man rose, and notified the audience, that this Wright was an impostor, and he did not dare to appear again.

But now two brothers, students under Doctor

McDowell, engaged to play the deception. One pretended to go to sleep, and the other lent his aid in the deception. The Doctor obtained large amounts of money, and then, after two or three crowded houses, at Music Hall, (at 25 and 50 cents a head,) the Doctor acknowledged the fraud, but declared all other cases fraud. What a deadly assault upon the character of all honest teachers of this noble science; also upon all subjects used to illustrate the science.

Next came Byington. He challenged Doctor McDowell to a public discussion, but he declined, giving as a reason, that Byington was only a *cub*, while he was a *bear*.

When afterward challenged by me, with the declaration that I was not a cub, he excused himself on the ground that he was commencing his annual course of lectures; excused himself from attending, on that ground, also, for Professor Merriman, of Springfield, had asked me to take a letter to him, in which he had strongly urged him to attend my lectures.

But nothing places the sapient professor's in a fairer light than the conduct of one of New England's noble sons, I mean Prof. DeWolf, of Kemper College, St. Louis, Professor of chemistry.

He and the Adjunct Professor of Theory and Practice, sent and begged an invitation to my house, that they might privately investigate the matter, like Nicodemus, of old. I will not mention the adjunct's name, as he did not so fully break faith with me. I sent them the invitation they requested, because I could only have the hall three or four evenings in the week. I invited them to come at two o'clock, P. M. I came in ten minutes after two, and found them there with the with the gentleman who begged and carried the invitation. They looked like cats in a strange garret, and were evidently glad that my blinds were closed. They were not awed by a sense of inferiority, but rather abashed at the thought of what Mrs. Grundy would say, should their visit come to her knowledge.

It may be well to state here, that the writer had filled the same chair in a medical college, that DeWolf now occupied.

After introduction and salutation, the writer remarked: "You have come to learn something about Animal Magnetism?"

"Yes," said DeWolf. "There is so much said about it, Doctor, that we want to believe right about it."

"Well, Doctor," I said, "will you let me talk some?"

"Yes, sir."

"You came here to learn something about animal magnetism?"

"Yes," said the Doctor; "and I want to tell you just what will satisfy us. We come to your house, rather than go to the hall, because, if one capable of investigating the subject, goes to a public hall, he might do something that would offend the magnetizer, and the audience might join the magnetizer, and that would make a pretty kettle of fish."

I rudely interrupted him with, "Doctor, will you let me talk?"

Again he commenced, when, stamping my foot, I reiterated: "Will you let me talk a little?"

"Yes."

I asked the question, "You came here to learn something about magnetism?—"

As before, he began, when I said, "Hold on!" I proceeded, "You are a Professor of Chemistry, in Kemper College?"

"Yes."

"Well, I once occupied that chair in a college, but I dare say you could learn me much. If I

should attend your lectures, would you allow me to dictate the mode of *teaching?*"

"No, sir," he answered.

"Well, could you give me the whole science in one introductory lecture?"

"No, sir," was his answer.

"Well, now, firstly, I say to you that I will not be dictated by you, in the least. And secondly, unless you promise to come again and again, and if I say so, again and again and again, before you decide, I wish you to take your hats and go now."

This they freely promised, and added: "Tell us how to behave ourselves, and we will try."

I remarked, "That is good boys. And now we'll go to work."

I asked them to blindfold Charles Eager, which they did, and witnessed some most extraordinary experiments, which continued at least an hour. I then brought in Mrs. Chase, (wife of the brother of our Chief Justice of the United States), whom I had thrown into the magnetic sleep, in the next room. She was a good clairvoyant. I gave her into their hands for experiment. With experiments with her, the seance ended. They took no exceptions; they simply said nothing about the result.

When about to leave, I said: "I hope, gentlemen, you will not go forgetting any thing."

This set them to thinking what I could mean. When I saw they could not understand what it was, I said: "You intended to invite me to come and hear your lectures at Kemper College!!"

They looked mortified, and freely gave me the invitation. And why did they not think of it? Chiefly because they could not realize that I, the humbugger, was their equal, and, in this, much their superior.

DeWolf never came again. The other came once. I suppose that Mrs. Grundy heard of their visit, and held them to a strict account.

In forming a class in St. Louis, only one allopathic Physician and one Dentist subscribed, and both backed out before the course was through; and yet, many of them became converts, before the winter ended.

No modern discoveries have so much mystery about them as Animal Magnetism, not even Phrenology, and therefore, none have been opposed with such bitter and malignant spitefulness, as this science. Lawyers have met it with much candor, generally, and clergymen have, in most cases, done themselves honor by giving it a fair investigation. Some clergymen have been a little

shy, for fear that their church members might censure them.

In Southern Illinois, in 1844, such was the ignorance, that a Methodist Minister in St. Clair county, told me that two-thirds of a large congregation in that place, could neither read or write. And I believe that, in many places, only remove one quarter of the most intelligent portion of the population, and let the rest make the laws, they would have burned me at the stake.

INTRODUCTION—Continued.

It was often said, "such men are dangerous in the community; not safe members of society." This was because they did not understand the laws of mesmerism laid down by Deleuze, that first, you cannot magnetize with an evil design; and secondly, that should a person produce the condition, and then suffer to arise immoral conditions of mind leading to immoral acts, the subject, if of good moral character when not mesmerized, will be doubly so now; and as has often happened, become convulsed and wake up.

Bishop Soule, of the South, reports a case, where a preacher of his denomination was the operator. His passions led him astray. He had greatly benefited a lady patient by a series of sittings, and no doubt, awakened much gratitude and attachment, but this attempt on her chastity,

quickly resulted in her being convulsed and awakened, and her outcry brought in witnesses. He had to be silenced in the church. Bishop Soule thought the Methodists had better not have anything to do with mesmerism, on account of its spoiling a preacher. Would it not have been more consistent to have nothing to do with the Methodist preachers? Mesmerism took care of itself.

But I always teach my pupils to have at least one witness, when operating upon any female, except your own wife or daughter. You want water brought to you. The patient will be more perfectly resigned, and, therefore, you can act with more force. You may be alone part of the time, if others have free access to you every moment.

Ignorance and superstition have flooded the earth with vagaries; and many truths are stained and smutted so as to appear ridiculous, and have been rejected on this account. Something on this subject, will be found is the next paragraph of this introduction.

The seventh son can cure the King's evil. This is true. But why can not the sixth son do the same? He can, just as well, if he can be made

to believe that he can: or the fifth, or fourth, or third, or second, or ninth, or tenth? But seven became a cabalistic number. There are seven golden candlesticks; seven spirits of God; seven last plagues, etc.; seven sevens made the year of jubilee; seven heads, etc., etc.

Names and numbers were supposed to have power. The magicians imitated Moses in many things. Paul and Peter denied not that there were names other than that of Jesus Christ, by which cures could be wrought. Simon Magus was called the great power of God. Paul and Peter rightly contended that there was no name under heaven, or among men, equal to the name of Jesus of Nazareth. His pure life and spirit, the affusion of spiritual influence which they at times felt, made greater Thaumaturgists than had existed before them. And if they did effect greater cures than preceding prophets, there were more healers then than at any time before that day.

It is also true that, if a person will smother a ground mole in their hands, they can drive away swellings with their hands. This is true, too; and if the same individual had only known it, he could have done it before. One can talk fire out of a burn, if they only get the right instruction.

But a man can only give it to a woman, and a woman must always instruct a man. If a woman tells a woman, or a man tells a man, their power is gone. This is true, because, believing that their power is gone, they have no more confidence. You will learn by this book, the entire philosophy of these things. When you learn the philosophy of these things, you may tell everybody and their wives and children, without any loss of power.

All superstitions have kernels of truth in them. It may be very small in some. All religions have truths; but in some, the truths are diluted with blood, and nothing else can be seen.

There may be men who can work wonders in the name of Juggernaut; men, who believe that to be the name of creative power. The healthful mesmerizer uses no words or names, any more than they do when plowing or planting potatoes.

We have certain endowments, certain faculties, and we exercise them. If we suppose these gifts miraculous, to be called up by incantations, as believed among Indians and other ignorant people, we shall use the necessary incantations. One accustomed to leaning on divine help, will, in attempting to heal, involuntarily aspire after

spiritual aid, and these will often feel that they are aided from above.

The laws which govern in this science, are congenial to it. Like all laws of nature, laws are simply, to us, the history of oft repeated experiments. At first, experiments are not made by laws; the experiments develop the laws, or controlling circumstances, and we name them laws.

I shall now proceed with matter, long written, in which there may be some repetition of points already discussed, but they are points that will bear repetition.

INTRODUCTION—Continued.

DR. DRAKE'S PAMPHLET.

The Doctor has gone, madam.

"Well, I have brought a few friends with me to hear what you have to say about Doctor Drake."

Thank you, ladies. At once I will proceed to tell you. You see, when my friend Dr. Boynton, was lecturing in Louisville, with Mary, as a subject, she often gave the highest proofs that she seemed to see whatever the person in communication fixed his mind upon. Doctor Drake was was induced to join in a committee to ascertain if this was a fact. Well, she did not altogether succeed. But, ladies, she came nearer than the experienced magnetizer ought to have expected, under the circumstances. She ought to have become reserved, and refused to do anything, or she ought to have failed in all her efforts, in presence of such minds. This is the rule.

Such unbelief, such deep prejudice, make clouds and darkness round about the somnambulist. This is no stranger than what occurs in the traversing of the magnetic needle; in many electrical experiments, and through the whole field of chemical analysis and synthesis.

I knew a jeweler who effected at the seventh trial only, a result which he usually produced on the first, and he could see no cause for the six failures. The six failures did not prove the impossibility of the desired result, but the seventh trial proved its entire possibility. Please, ladies, make the application. Well, when he had the result of the experiment, he appended a few pages to garnish the report. He gave you the history of natural somnambulism, and relates things quite as marvelous as are claimed by magnetism.

His cases occur from causes not well understood. Ours are produced and ended by ourselves. But the Doctor tells us that the patient was dull. This proves what I said was the general rule, when prejudiced persons are present. She is often very lively.

But the strangest part of the book is the last page. It is a rhapsody of falsehood. He tells us that magnetism makes no advance — that it is not

cumulative; that it only changes; and that this one point on which the committee sat, is all that it now claims. He knew this was false, and you can prove it from the book. If I had found one individual who took any interest in the book, I would say more; but I assure you, ladies, that I have not. I regret to say that the violence of the Doctor's prejudices unfit him for candid investigation. He is a great man, a splendid lecturer, and a sorry bigot.

A committee of the Royal Academy of Paris, after five years' patient investigation, pronounced magnetism true in all its claims. Phreno-magnetism was then unknown. That was discovered in 1841, by Dr. Buchanan, of Louisville. Le Roy Sunderland also claims the discovery, although I had made a few discoveries three years before. Which would you deem the best testimony: Dr. Drake's examining one subject for a few sittings, on one single point, or the French committee of nine, who, for five years, tested, on different subjects, the various phenomena?

Ladies, Doctor Drake ought to dive to the very bottom, and hide himself in the mud, before the French committee.

Walk in, gentlemen, and be seated.

At this rate, I shall soon have an audience. To go on, then, since the matter has gained a footing in this country, it has rendered itself quite independent of all need of support from all transatlantic witnesses. You wish to know how I first became acquainted with magnetism? Thank you. I will tell you.

In 1829, you would have deemed me too skeptical on almost every thing. I had read of the various impostors in the medical world; the tractors of Perkins; the seventh son; talking fire out burns; of talismans; incantations, and of animal magnetism. I had read the satires of Fessenden, and felt that they were just. In 1830, I received a pamphlet containing three lectures on magnetism, by Dr. Ducommon, delivered in the city of New York, in 1829. He was a disciple of Messmer, and at that time a teacher of the French language in West Point Military Academy. The kind of proof he offered, was rather astounding. He referred to cases which had taken place at the various hospitals in Paris. He gave the names of the patients, the disease, the operator, the time when, the names of distinguished witnesses present, and the names, dates, and numbers of the journals in which the cases were published.

I felt unable to reject such testimony, and more especially, as I well knew that the whole history of human nature was not yet written. I had published in 1829, a lecture on "MYSTERIOUS EMOTIONS," myself, which demonstrated that much darkness rested on the physiology of the nervous system. This made these statements interest me the more. I wanted more light. My pamphlet excited much attention, and a new edition was called for. I had written fifty pages on a revised and enlarged edition, when Ducommon's lectures fell into my hands. The new edition has not yet been published.

I soon after found several valuable productions in the possession of a friend, Mr. Hurxthall, in Massillon, Ohio. They were in German. Here I learned the history of the science in Europe, and was surprised to find that not less than four or five hundred authors had appeared on the subject, on the continent of Europe, and numbering among the authors many men ef the first standing in the various goveanments where they lived.

It seemed almost impossible that a subject should obtain such a footing in countries with which we had so much intercourse, and the medical world on this side the Atlantic not know it.

I did not so well know that books were got out to meet a demand, and until that demand was created, they would not be published. I then read these German authors, among which the one entitled the "Archives of Animal Magnetism," was the most valuable. It was made up of two volumes of a quarterly periodical, edited by Eshenmayer, Kieser & Naase, all eminent German medical professors.

It was in the spring of 1832, if I remember correctly, the wife of Abram Harry, had, soon after confinement with her first child, a severe attack of mammetis, usually called ague in the breast. Though I had been her Accoucheur, yet without calling on me, they gave her hot brandy sling to break up, what they called the *weed*, and having failed, they sent for me. I found much inflammatory fever, and considerable delirium, and great apprehension that the case was very dangerous. The action of medicine gave me confidence, more especially as the intermissions from delirium were sufficient to secure some sleep. But on the fifth or sixth day of the attack, the delirium became constant, and defied for forty-eight hours, all my skill with known means. This induced me to try magnetism, and my success was complete;

my patient was saved by it. Sweet sleep, in any amount I wished, was procured by it from day to day, and her recovery was rapid. After three days, I could begin when she was raving, and produce sleep in one minute. Two things were demonstrated: First, magnetism is true; and as equally important, magnetism is good. Thence forward until the present day have I been a magnetizer. My interest has not diminished. I have cured many, and taught many to cure. It settles the vexed question of mental philosophy. It makes us know ourselves better, human nature better, and it adds a very important remedial agent to those already known. It often cures where medicine utterly fails.

My first lectures on the subject were delivered at Willoughby, to a medical class, while occupying the chair of chemistry in that institution, in the years 1834–5. I commenced my career of public lecturer, at Massillon, in 1838. In 1839 I visited Massillon, Canton, and Wooster, gave lectures and made experiments. In 1840, I gave, in April, at Wheeling, Virginia, my first regular course of lectures. Since then, most of my time has been devoted to it. I hardly expect to satisfy, by a single lecture, and by a few experiments those

who have not examined the subject. But where they make me up a class, I always pledge myself to demonstrate what I teach.

Finding time to write a book on the science, I avail myself of the opportunity. There are many things to be said that have not been written, most writers being over-anxious to establish a theory. I have every qualification for writing, unless I fall short in the trifling ones of sound judgment, and in a happy manner of presenting my ideas.

The method I have been habituated to communicate knowledge on this subject, is by instructing classes. Could you, ladies and gentlemen, honor me so much as to form yourselves into a class, to listen to a course of instruction? The lectures delivered to you will be published, and this will make the book I have been talking about. Here are thirty of you, and, if you please, we will forthwith commence the course. Meet me twice a day until the course is finished. It may require fourteen, perhaps, sixteen lectures. We shall refer to experiments for illustration.

I want you to remember that you can prevent my being successful in my experiments, by disorderly conduct. When I magnetize, I want you to be a quaker silent meeting. Be still, both in

body and mind. I ought to have told you that at the night lecture, I admit all who please to come, on paying an admission fee. We shall, in this way, instruct some good magnetizers, and, at the same time, convince the public of the truth of the science. This will prepare the place to suffer magnetism to be used as a remedial agent.

Ridicule, the weapon dishonest minds use against truth, will lose its venom, and a few cures will command for this science, that respect and veneration which all valuable and known scientific truths now enjoy.

In this way, ladies and gentlemen, in one week your belief will not require the support of the testimony of other men, but your eyes shall see, and some of you shall feel, and you will know for yourselves, the truth and great value of Animal Magnetism.

LECTURE I.

ANIMAL MAGNETISM.

LADIES AND GENTLEMEN:

As I intend to demonstrate by experiment all that I teach in words, permit me to omit the subjunctive mood, and speak what I know, as if I knew it.

In teaching you magnetism, I shall teach you how to magnetize. I am a disciple of Deleuze; but I have made many experiments which had never been made, when he wrote his manuals. I shall avoid giving birth to a darling theory. Many theories have been published, and with none are magnetizers satisfied. I desire to make you fond of facts, and slow to theorize.

The agent by which we act, the means by which we effect the subject magnetized, is so practical a matter, and lying, as it does, at the foundation of a right apprehension of how we act, claims for it our first consideration. If we perceive an actual communication of an invisible, yet perceptible matter, from the magnetizer to the subject, we shall bear this constantly in mind, and keep awake the intention to communicate it, as the only ground of success.

Deleuze contends for its existence, but admits that its existence has not been fully demonstrated. I contend for its existence, not by inference, as he does, but find myself able to make it sensibly felt by every one; by some much more easily than others, it is true; and even some, from trepidation, are incapable of feeling it on the first trial. It is the same thing that has been called the nervous fluid.

By holding the hands a minute, and then making a few passes down the arms, you will establish a flow of this matter from yourself upon the person before you, and by holding your hands over theirs, with the effort to attract them to you, they will feel, and you will also feel, a cool aura or breeze on the hands.

If the person upon whom you make the trial, is very susceptible to magnetism, their fingers will involuntarily rise toward yours. They will often be thrown apart, like bodies similarly electrified. Sometimes the sensation is tingling, and not cool. On very susceptible persons to magnetism, it can be felt ten, twenty, and even thirty feet, when awake. But the distance which a first trial requires, is from three to ten inches. There seems to be a focal distance, but differing in different cases. In some cases, you affect them so rapidly, that you render torpid the excitability of the reflex nerves, which convey impressions from the extremities to the

head, and though their fingers move involuntarily, they may not feel. You may then call their attention to the, by them unobserved fact, of the moving of the fingers, and thus make them perceive that you exert a power upon their muscles. Even when you have thrown off the magnetism, you will be able to make them feel.

This fluid has been thought by some to be electricity. It feels just as electricity feels, when you hold the back of your hand toward a charged prime conductor. But, likeness of feeling, does not prove identity, of course. Both are imponderable. But this is, emphatically, the lightning of the mind.

Let us keep close to what we know. It is a part of us; it is one of the ingredients that go to make up the sum total of ourselves; it is the instrument of the will; it is the vitality of the animal system; it is subject to disease; it is infectious; or, in other words, it may pass from the body in

which it originates into the body of another. It may carry its condition of health or disease with it. It differs in the same individual, with every change of health, and with every change of mental condition. It is, probably, secreted from the blood by the brain and ganglionic system exercising a glandular capacity. It is seen by the good somnambulist, and is described by them as being like a vapor of a pellucid appearance, proceeding in jets — wavy. It has been compared to the phosphorescent light left on a wall by igniting a lucifer match. It is constantly produced, and continually flows off from our bodies. It is, therefore, subject to deterioration. It goes out with the utterance of words — words of truth. It flows from different organs, and is of a different nature from that which flows with falsehood; but when truths, deeply felt by the speaker, are uttered, it is most potent. Its influence upon the organs of belief, veneration, conscientiousness,

cautiousness, hope, and ideality, may produce ecstatic faith, not only without reason, but contrary to it. I must not take you any farther on this route now. The subject is one of deep interest, had you only proofs to believe what you hear.

I will now proceed to prove that magnetism can be felt. I shall not attempt to put any one to sleep now. You are not ready yet for that; you would disturb me, and prevent me by your anxiety, your whispering, your gazing at the patient, your coming around him. But when you can all be still, in body and mind; when you can wait until the magnetizer calls you, before you approach the patient, even keeping your eyes away from the subject; then I shall succeed. I speak of making new cases

Persons who have been often magnetized, may be thrown into that state in a few minutes, standing or sitting, with thousands gazing upon them. Then fear is a great hindrance; so is a feeling that it is very

foolish; the dread of being talked about, laughed at; that you may say something indiscreet, etc., etc. So, you see, the time has not come to put any of you to sleep.

Yes, yes; I know you think that you are willing; but there are two sorts of willing: willing to be tried on; willing to be mag netized, if you can do it in despite of my resistance; and no real desire to be magnetized. Six of you say you are willing. You are all of the first. I know it; that peculiar smile; never mind now.

If I should get some of you to sleep, the rest of you would say so much to them, and laugh so much at them, that I could not persuade them to sit again.

Deleuze forbid magnetizing for public exhibition, and therefore his instructions are so very inadequate to guide you in public experiments. I revere Deleuze, but dare to differ with him in this particular. I am an apostle of magnetism. I teach with demon-

strations; he taught with a book, without demonstrations. His motive was benevolent; so is mine. Hundreds of good magnetizers have been made by my teachings, and thousands have been relieved by my pupils. My demonstrations made them buy his book. When no good is aimed at, magnetizing is perverted from its true sphere.

And now having demonstrated that magnetism can be sensibly felt by all, I will remind you that feeling is the most certain sense. You can not see the air, nor a body that is perfectly transparent; not to refer you to your conscient internal sensations. Electricity, in passing from the positive to the negative pole, through your bodies, is not seen but felt.

Now, as I can not finish this subject in this lecture, without detaining you too long, I will close with a few general remarks. Your minds demand demonstration of the reality. This is right, and I give it. But

they equally insist on a development of the rationale or philosophy of the demonstrations. Here you are a little unreasonable, and I want you to see it. All inconsistency is unreasonable.

Now can you explain fire? Can you explain heat? Can you explain terrestrial magnetism? Can you explain any of the mysteries of chemistry? Finite mind is unequal to these matters, and should it be so to magnetism, ought you to complain? It is not a human invention, a mechanical machine, but like all scientific truth, a discovery. "It must have its own laws." Truly, but as no science has any laws, only so far as you call the history of its ascertained mode of action, laws; you will, at once perceive that I am now dictating the laws of magnetism to you. I wish here, to say, that you can now see why the laws of one science will not suffice to test another science, and why reasoning upon new truth with old laws, will not enable you to reach

it. You will always prove it false. This has generally escaped the attention of the learned. The great Liebig, says: "Nature speaks a peculiar language, the language of phenomena. She hears only one sort of questions, and these are experiments."

Never forget this. You can never arrive at truth but by experiments. This is why science made no advancement from the time of Aristotle until the days of Lord Bacon. The student learned words and logic, instead of making experiments, and so he gave words and logic instead of knowledge. This is the great fountain of all humbuggery in science.

By-the-by, before we adjourn, permit me to inform my class, that, although we must return to the primary subject of this lecture, yet, as we shall admit the public to our lectures at night, and shall, therefore confine our practical instructions to the afternoon lectures to the class, in private.

The next lecture will be upon humbugs

and humbuggers. Try to get in early, and bring all your friends.

And now a final thought for this evening. Consider yourselves a jury, sitting upon the subject of animal magnetism. Look upon it as indicted for the crime of humbuggery. Lay aside all preconceived opinions, and resolve to see and hear all the witnesses, before you make up your minds. Look upon me as counsel for the defendant; to your own suspicions as the prosecutor, and to your enlightened senses and clear reflection as the judge. The public are gazing upon you. Truth should be your only aim. I ask you not whether you have expressed an opinion on the guilt or innocence of the prisoner at the bar, but will only entreat you to give a candid rehearing if you have.

LECTURE II.

HUMBUGS.

LADIES AND GENTLEMEN:

In teaching, we must meet the pupil where he is. It is not for the teacher to complain that he finds the pupils afraid of him. It is his business to remove that fear. It is not for the lecturer to complain, that, while he would gladly unfold the truths of magnetism, his audience are constantly thinking it all a humbug. In such circumstances, he must meet them on the subject of humbugs. He must, if he can convince them that he has well considered that charge. He must, if he can, point out the characteristics of animal magnetism, which ought to exempt it from this charge.

To do this, it will not be inappropriate to take a view of humbugs, and of humbuggers in general. There are two kinds of humbugs in the world, and two very distinct classes of humbuggers.

Humbugs are distinguished into falsehoods imposed upon the public for truths, of which the number is legion. And the second class is made up of attempts to prove *truths* to be falsehoods.

The first class propagated by persons without principles for gain and applause. The other class by men of integrity, lovers of truth, but such as had rather write than investigate. But to this last class there are some exceptions. A few may be found, who, knowing a new discovery to be truth, write against it for the love of gain. Such was Durant, when he wrote his "Magnetism Exploded." I need not dwell upon the first sort. They can deceive no intelligent person, unless with patent medicines. Already

those who practice sleight-of-hand, have no thought of being allowed credit for any thing but dexterity. You can impose no scientific falsehood for truth with any hope of success. It will live but a day. It will be detected and exposed. It does not follow that no religious impostors can flourish in this day. Religion is matter of belief. As I have told you in my last lecture, belief may be enforced without evidence, but science is matter of knowledge, cognizable by the senses, and it is of science that I speak.

The world of enlighted men are guarded against the first sort of humbugs, but in relation to the second class, they are an open sepulchre. Let me go to any city, and give notice that I will expose magnetism, and I will get a full house. Let me proceed in my lecture and tell them that all my experiments were mere matters of collusion, that I have led a life of dishon-

esty and fraud, and back all this with a legion of falsehoods, and the Doctor Mc Dowells, Drakes, etc., etc., would swallow it all. They would then be humbugged. And this leads me to speak of humbuggers. I will premise that it is wrong to express any opinion for or against any person or thing, of which we know nothing. By what right do we do it?

In a village where I was lecturing on this subject, in the State of New York, while great excitement and prejudice prevailed, a very sensible lady observed:

"Doctor, I don't say anything about this matter, because I don't know any thing about it."

Could any one give a better reason for pursuing a course? And, when you remember that your experience in one science, while it may aid you in making experiments in another, will never enable you to infer the result of the experiment. Ought

it not, therefore, warn us never to depend on *a priori* reasoning? Think how flat he must feel, who, after he has wasted time and talents to disprove a new discovery, shall witness its perfect triumph.

Caleb Cushing, a good and talented man, wrote upon "Humbugs and Delusions," and he put in both animal magnetism and phrenology. They have, as you will see, both triumphed. How must he feel now? He was humbugging the public; unintentionally, it is true, but just as really as if he had intended it, and much more successfully than a dishonest man could have accomplished it.

Dr. Sewall — he is now dead; was a good man, but he also was a humbugger. He denounced phrenology which magnetism demonstrates. He humbugged Hon. John Quincy Adams, and many others. Mr. Adams then wrote a letter to Dr. Sewall, thanking him for furnishing arguments to

prove the falsehood of phrenology. He was humbugged; and when he permitted that letter to go to the world to strengthen Dr. Sewall, he also became a humbugger. He used his weight of character to sustain conclusions that were not the result of any deliberate investigation, and which proved to be false. Like many others, he thought his extensive knowledge on other subjects, qualified him to judge one of which he knew nothing.

Dr. Reese, of New York city, is another great humbugger. Indeed, of him, I say, I doubt his motives, and almost his honesty. But grant him honesty, he and Caleb Cushing have butted against the same wall, *par nobile fratrum.*

Daniel Drake, M. D., is another humbugger, when he makes the world believe, as he doubtless does a part of it, that he has impartially investigated animal magnetism. The subject of his almost daily

ridicule to his class, of his bitter denun ciation, while he avows some belief in it, but in which, I presume, he never stooped to make an experiment.

Dr. McDowell, of St. Louis, is another humbugger on this subject, who deserves a passing notice. When he first opposed the subject of Dr. Boynton, Boynton was attending daily the medical school of which Dr. McDowell is the very able Professor of Anatomy. Boynton, desirous of convincing his teacher, invited him to be put in communication with MARY, his subject, then magnetized. She repelled him, and gave as a reason, that she was afraid of that big knife which he carried. This astonished him. It was not known, nor was he willing that it should be known, that he carried a bowie knife; but he did, and she denounced it publicly. One of his friends assured me that the Doctor acknowledged to him, that he could never quite get over that. He

now admits that there is something in it, but avows that it has no foundation, at least the phreno-magnetism part, has no foundation in anatomy that can be detected.

But what did the Doctor do, after being staggered on the subject? He went and took unto himself an avowed impostor, and prevailed upon two respectable physicians, Dr. Thompson and one other, to unite in the fraud, and then announced a lecture on magnetism. After a display on the subject, as if he was a believer, he presents a feigned case, in the impostor Wright, a portrait painter, who had practiced this fraud in portions of Ohio, Indiana, Illinois and Missouri. Placing Thompson and his other aid beside the subject, on the ground that he did not speak loud enough to be heard, then holding articles before the blinded patient and the open eyed committee, the patient was asked what he saw before him. He made a noise without coining a word, and these noble minded men said: "He

says it is a knife," or whatever thing was held before him, they named, as repeating after him.

Boynton having exposed the previous frauds of Wright, the painter, publicly, in his next lecture, McDowell instructed one Dr. Stephens, the largest of two brothers, now in St. Louis, and then with McDowell; one of whom has since opened an eye infirmary, the other, I believe, edits the St. Louis Medical Journal. And I think the smaller one a pretty good man.

This young Stephens, on McDowell's next lecture, feigned sleep for him, and the same farce was performed over again. I am assured that he then told the audience that the matter presented by him, was all collusion and fraud; as if making counterfeit money proved there was no good money; as if feigning sickness and death, proved that there was no death in the world. But he kept the money.

I have been thus particular, lest they

should escape the fame they have so richly earned.

Wright has confessed to me his frauds, and says Dr. Madison is settled somewhere in Indiana. If I knew where, I would mention it. I treated Wright with contempt. Wright imposed on McDowell, by making him believe that there was a book printed, and used by Prof. Johnson, and all the pretended magnetizers, teaching a system of collusion. McDowell announed this as a fact, and declared he would give the book to the world. Why don't he do it?

I have suffered by the prejudices excited by these frauds. I therefore feel it my duty to expose them. I would advise the whole clique to go to Oregon or Texas. I presume Wright has gone, and McDowell is talking about going. Men have as much right to counterfeit money as they have to counterfeit truth.

But see how different is the course we

pursue, to that pursued by all impostors. If we magnetize a case brought with us, you are allowed to choose a committee; but we also magnetize some of your own citizens before your eyes. More, we teach you to do the same. We have no curtain behind which you may not go. All is open to your vision.

We might arraign before you, witnesses, than whom none stand higher in the scientific world. Our own country has a host of witnesses. Among divines, Dr. Wayland and Dr. Beecher. I might name many medical professors, but that I fear it will make them enemies. Prof. Caldwell, is, however, too independent, and has pub. lished too much to shrink from popularity now. In my travels, I find not a third of the medical profession who pretend to doubt its truth, though most of them greatly desire instruction on the subject.

Against it has been arrayed much talent,

more bigotry, and from both have flowed streams of ridicule. For a season these things checked its progress, now they seem rather to forward than retard it.

Look at St. Louis! where the Catholic church, unitedly with Doctor McDowell, opposed it. Twenty-four years ago, McDowell got up his counterfeit overthrow, and now, more than half of the medical staff of that city, have avowed their belief. Dr. Coon is magnetizing; Drs. Campbell and Edwards, of Alton, Drs. Moses, McDonough, Phillips, and many others, are openly avowed on this subject.

Does this look like humbug? Would LaFayette have written Washington as he did, that he might depend upon it that animal magnetism was a profound philosophical discovery, had he not ascertained that there was truth in it? With some experiments and then dismiss.

LECTURE III.

THE NERVOUS FLUID.

Ladies and Gentlemen:

We now resume the subject of the magnetic or nervous fluid. Its existence has been denied by magnetizers. Even LaRoy Sunderland, in his Pathetism, denies the function we ascribe to it; denies its agency in producing the magnetic state. The experiments by which he proved his theory, prove no such thing. Careless experiments have seemed to prove a great deal that is not true.

Dr. Braid, with his new name of Hypnotism, (meaning nervous sleep), labors under the same delusion, though each has a very different theory for the result produced.

Dr. Braid confidently believes that the patient is put to sleep by fixing the eyes on some point, giving them an angle of some forty-five degrees.

Both are entirely mistaken, as I shall satisfy you. Sunderland is an excellent man; so, also, is Dr. Braid, of Manchester, England. Both are excellent magnetizers. Dr. Braid conceived his theory first, and made his experiments to prove it afterward. His patients go to sleep as he says they do, but not because they look in a particular direction, but because a good magnetizer's will is yielded to, in so doing, and more especially as a good magnetizer keeps his eyes and mind, one or both, upon them. He magnetizes them with the same influence that I do, and with the same consequent exhaustion of his own vitality.

Immediately on the receipt of the supposed discovery of Dr. Braid I made experiments to settle the question. If I took

susceptible persons and fixed their eyes upon some bright object and my eyes and mind upon them, they became magnetized. But if I directed my eyes and attention from them their looking had none of Dr. Braid's results.

The Rev. Le Roy Sunderland fell into his error from adopting the idea that to establish the magnetic communication, that was necessary which is only the most certain. He supposed contact was essential, when it is not so. It may be established by the eyes alone; by your words in lecturing; by breathing the same atmosphere, especially in a close room; by touching those whom the magnetizer has touched. It may be established by touching any thing which the magnetizer has touched. It may be established by the patient's mental act, as well as by the magnetizer's.

The magnetized state in relation to the physical condition is one in which the

nerves of the five senses cease to convey impressions from without to the mind. I speak of the fully magnetized state. But each degree is an approach to this condition. These nerves are not occupied by the patient's own nervous fluid in its natural condition. It may chance that different agents may produce this state, especially as it is a negative condition. It occurs naturally in the natural somnambulist; but then you cannot control his will, nor at a moment's thought end the condition. It may supervene at the will of the patient, after a few sittings, in some cases; but it may occur without the wish of any one, only by thinking of it.

The case of Miss Everett, of Alton, Illinois, magnetized by J. Buffum, who fell into the magnetic state, on a moment's thought of it, for a year; no one could arouse her but him. It was to him most harrassing; it embittered with anxiety a

whole year of his life. Neither of them had even witnessed a case when this occurred. They had been reading a case in the newspaper, when at a party, and she proposed to him to make a trial on her. It took effect, and probably alarmed both. He awoke her after a few sittings, but she fell right off to sleep again on thinking of it. This case proves that the influence was always drawn from him, as no one else could wake her.

This fluid radiates very widely from the magnetizer—often many miles to a person to whom we are magnetically in union. All who love each other are similarly situated, so far that a living chain unites them. Many facts go to prove this but the time to refer to them is not yet.

The subtile, imponderable fluid, light, moves 192,000 miles in a second. Electricity is quicker still. Ought we not, therefore, to give our minds a little more sea-

room than we usually do? Had LeRoy Sunderland kept these facts before him he would never have run into Pathetism. The word is from the root, and from which our word sympathy is derived; and would the man have us believe that one mind acts on another body without an agent? producing an effect without a cause?!!

Natural somnambulism may place the nerves of the senses in the same relation to the patient's mind, as if they are under our system of affecting the patient; but, of course, the body and mind of the patient does not stand in the same relation to any other person, as the magnetized sleeper's mind and body stand to the magnetizer.

The natural case has more mystery about it than the artificial to the magnetizer. He sees the same condition of bad and good mind, but no evidence of the chain which links it to an other human being as the cause. It may be, however, in all cases,

that on some persons the mind becomes fixed, from whom they derive the influence, which paralyzes, for the time being, their nerves. Similar results arise from different causes, in very many instances. Fear and cold may both prove destructive; dryness and wetness may prove the death of plants; different force of the same cause may produce contrary effects. A man was cured of palsy by being struck with lightning.

By how many ways may death be induced. Death by lightning, and by prussic acid, or by a blow on the stomach, leaves the blood uncoagulated—it runs like water. I might go on for hours with facts of this kind, all going to show that neither sporadic cases, nor any thing else militates against the doctrine that the agent by which we affect the magnetic condition is a subtile, imponderable fluid, over which, our wills have extensive control, and by which the will produces all the voluntary motions in

ourselves. I dwell the more upon this point, because the right understanding of the curative powers of magnetism, and the entire philosophy of clairvoyance hang upon this important first principle, so fully demonstrated to your senses. This fluid is subject to disease; to disorganization, by which it becomes irritating to the nerves. Thus you will remember, that the sore on the hand made pain run up your arm.

Pain is often felt, like a flash, where no disease exists. On the same principle, the magnetizer feels the pain running from the patient to himself. He often knows the moment when the pain ceases which he is attempting to relieve by perceiving it no longer to flow on himself..

The magnetizer gives his good and receives the patient's impure, nervous fluid, and because the patients look to and yield to the magnetizer, the magnetizer's will holds a controlling influence over what he

gives and what he receives. He can even throw what he receives from him in part, and thus feel its unpleasant influence less; thus by his will he produces, through this fluid, movements involuntary to the patient, and often despite his resistance; so we compel his hands to rise, and even when quite waked up, in many cases, we expel them from us without touch; attract them to us from the other side of the room; compel them to place the hand on the head, or any where we please, midst roars of laughter, and cries of "dont do it." Often to boys, bribes are offered to urge successful resistance, but always in vain; but for an evil purpose you cannot magnetize; because this fluid thrown out with an evil intent would produce a repulsive feeling. You see, then, that the magnetizer must be healthy, and also of good moral character.

It seems to me that the whole product of magnetic fluid, from any magnetizer, is

characterized by the organs in highest action; that, characterized by the moral sentiments, is the kind that heals; it goes out for the good of others. When I magnetize healthy persons it fatigues me but little, unless they resist me. When they resist me their nervous fluid rests with a deadening weight on my system; but when I magnetize the sick, especially paralytic cases, or persons subject to, or, more especially, just aroused from fits, then I am weighed down, and look upon myself as the scape-goat of the diseased person.

It becomes so mixed between husband and wife, who love each other, and live together, that a good somnambulist will, by this, select them out; give the patient the hand of one of them, and the other, unknown also to the magnetiser, comes up with half a dozen others, and the patient will reject every hand but the right one, the husband or wife to the one already there.

You know how truly the dog will track an animal, or his master. From the master's feet, through his shoes, is left enough of something at every step to produce recognition in the dog; so of his master's gloves or pocket handkerchief, the same may be affirmed. So the somnambulist, who does not see as some do, will find the owner of any article given the patient, by feeling the article, and then the hands of those present. One of my subjects, who could not see, but who excelled in this experiment, always carefully felt the article and then raised the hand and moved it around the room, and it would traverse just like the magnetic needle, and become still precisely towards the person from whom the article came. By accident I discovered that it was not ownership but possession alone that guided the patient.

A man gave me his own knife; the patient went to him and felt his hand, let

it go, and felt the hand of one near him, returned and examined the owner's again, and then turned and carefully examined the other, and placed the knife in his hand. As this was her first error—and she had been tried often—nothing could perplex her, so I thought. Many can be bothered by a change of place in the owner, etc., etc., but she had never been, and I, therefore, expressed surprise! when the owner said: "Perhaps I can explain it. It is my knife, but that man, to whom she gave it, has carried it for the past hour in his pocket; I just took it from him and handed it to you." It is through this exchange of nervous fluid that old persons injure children, by sleeping with them, while it proves beneficial to themselves.

LECTURE IV.

CURATIVE POWER OF MAGNETISM.

LADIES AND GENTLEMEN:

The curative power of magnetism claims our attention this night. I shall not dwell upon the history of cures, but the philosophy of its curative power. It is closely connected with the subject of our last lecture.

I deny that imagination ever effects the health; or, in other, and better language, that Ideality ever affects the health, except by depressing the action of hope and other organs, and poles of the brain, or by bringing on an over action of these poles and organs. If those who use the word imagination, mean thereby, the whole mind and

its organs, then they should use language which we can understand. Their own minds may be made up so much of imagination that to them it may be synonymous with mind.

It should not be denied that the magnetizer, as well as the physician, acts through the mind of the patient, in restoring health, in many cases; in some more than others, and in some not at all. In this respect the difference is two-fold between the drug doctor and the magnetizing doctor; because, firstly, the drug doctor has no clear motives or ideas how he cures through the mind. The magnetizer understands how the raising of hope may energize the sources of innervation to the system, and thus bring health from itself; this is one difference. Another difference is this: the magnetizer can awaken those sources of innervation by the direct action of magnetism upon them.

Like the shipwrecked mariner, tossed in the long boat, sinking from thirst, hunger, exertion and hope deferred, lying helpless in the boat, the cheering cry of "land in sight!" electrifies his whole system, through awakened hope, and to his own astonishment, and that of all around him, he seizes the oar, and wields it like a man in full vigor. This exertion is frequently followed by death; but could the moment of restored energy have been met with food and water, prudently administered, restoration to health would have followed.

One of the chief differences between medical men lies in their power of inspiring the patient. Your long faced, gloomy, or ascetic, whining physicians, may give the same remedies, in the same doses and periods, and lose his patient, under circumstances which a cheerful, affectionate and hope awakening practitioner would cure without any difficulty.

Patent medicines, highly recommended, inspire hope, and thus awaken the desponding powers of the system. If you ask why this view of the subject has not been general, and why the physician has not taken hold of it systematically, in his practice, I answer, because, until the mind was phrenologically understood it was hardly possible so to comprehend the matter as not to leave room for the charge of quackery; besides, failures with an article will soon destroy your power of exciting high expectation in its use. But when you can magnetize a person there is no such limits to the excitement of hope; you excite the organs, not by the stimulus of an idea, a fact or a rumor, but by impinging you own healthy nervous fluid upon them, by placing your fingers upon the organs. This is the second and superior method of acting on the system through the mind. So much, then, for the much sneered at method of

curing through the mind. In my own practice this has been one of my best auxiliaries. I never gave my patients the blues; I cheered and aroused the mind, awakened hope and firmness, and few have been more successful.

But there is another form of action of magnetism. It is direct action upon the part affected, without exciting hope, and even very often against hope. This is done by supplying the part with good nervous fluid, and at the same time taking away much that is bad. This is the chief mode, and the grand secret, of magnetic cures.

That the nervous fluid may become diseased; that it may be exchanged, and that in this way cures may be effected, I shall quote to prove. It may all look to you as the most baseless theory; with me, it is but deductions from experiments.

But before I proceed to detail the facts,

which formed for me the above conclusions, let us enquire whether, in the wide field of observation, there may not be found many things analogous to the above views of magnetism. If we can find such, it will give this theory a philosophical harmony.

Imponderable substances have been but slightly investigated. Their number, so far as known, is few. With me the probable number is considerable. I am not convinced that electricity, galvanism and magnetism are identical. I know that this is looked upon as a proof of obtuseness of intellect; but I cannot help it; their identity of effect does not prove their identity of substance; we have before spoken of this. Similar results follow different causes; besides, there is some evidence of their not being identical; at the same time many experiments indicate their identity; but I find much indication of identity between copper and gold, zinc and tin, iron and nickle, etc.,

etc.; and so of many other things. But have you not observed that the magnet gives off magnetism without lessening the quantity that is left. This seems to be a peculiarity of imponderable matter, dwelling in, or adhering to, ponderable matter. This would indicate a power of reproduction in itself, or a faculty of induction or imbibition from surrounding nature. This would seem less strange where vitality, either animal or vegetable, exists; but many strange things are true. The power of yeast or leaven to reproduce itself in substances which contain gluten, is well known, and is a good parallel with magnetic effect. The well known effect of the insertion of a small quantity of small pox virus, or the virus of many other contagious diseases, and the action of the virus of animal poisons on the human system, not only proves that foreign matter is readily absorbed, but that it is extensively reproduced.

How great a matter a little fire kindleth? How much small pox matter is generated by a small amount of original virus in the body, though the quantity be not the tenth part of the size of a pin head? What is taken in at one breath from the fine particles floating in the air around you? If, therefore, diseased matter may generate disease, and diseased nervous fluid as readily as any thing, why may we not inoctulate with healthy nervous fluid, just as well as with diseased effluvium?

Even in the days long gone by, it was believed that a well person might take the plague away from the infected, and save them, but at the expense of their own life. It was an exchange of health for disease. Some kinds of earth extract poison; but where you see the power which, by this inserted fluid, we exercise over the muscles of the patient, taken at will, we give them increased sensibility, or render them

utterly insensible, you can more freely appreciate that we can awaken and restore natural action in parts where it is defective It cures burns in a few moments; that is, it relieves the smarting; it also hastens the healing process. A scald of the legs, by hot water, dashed against them, was entirely relieved in eight minutes, so that the boy cried out, "There, Doctor, you need not do so any more, for now it don't smart any." The scald was continuous, from one to three inches wide, and from four inches above the knee to the end of the toes, on both legs.

A cooper, in Alton, cut his foot with an adze; the next morning it was very sore. He sent for me. I found it red, but to the hand, placed on it with magnetic intention, it felt cold. Having kept my hand on it until the feeling was warm and natural, I bid him put on the sock over a magnetic rag. He did so; went off to his shop, and

worked every day, standing on his feet, and after some days came to my lecture and informed the audience that it had never hurt him after I left it. It is so with sprains, and bruises; they are quickly relieved. It is frequently so with salt rheum, tetters, etc., etc.

My time to speak of diseases has not come. I quote the above because there will be few who can suppose that these are cured through the mind, especially, as frequently the patient has had no faith in magnetism. When we can get to the subject of the treatment of diseases, I have much to tell you.

My next lecture will be upon the qualifications of a good magnetizer; that will be followed by the mode and manner of producing sleep.

LECTURE V.

QUALIFICATIONS OF A GOOD MAGNETIZER.

Ladies and Gentlemen:

Every person, male or female, possesses more or less magnetic power; but the dif ference that exists between human beings in musical talent is not greater than the difference which they exhibit in magnetic power. Indeed, I consider this the best parallel that we have of the difference. In singing, all can make some noise; many sing tolerably, and a smaller number quite ably, and a very few with a most remarkable and surprising perfection. It is so in magnetizing.

There are other analogies—those of quality and strength. Some produce sleep

with great success, who do not heal so readily as some whose power in this respect is much less. The well known grounds of difference lies in physical and moral qualities, and peculiarities of temperament; good health is an essential requisite; what has been stated in our preceeding lecture indicates this clearly.

You cannot draw health from the diseased. A diseased person might, in some cases, improve his health by magnetizing healthy persons, if he can find those who are willing to be infected by him. In Bluffdale, one of my class, who was suffering from rheumatism in the shoulders, magnetized a person who was in health, and got rid of his rheumatism, and found his subject groaning under the same same distress of which he found himself relieved. This has occurred frequently under my observation.

The good magnetizer should, nay, must

be well or he cannot be fit to magnetize. He should be regular in his diet, rest and exercise. He should wash his whole body daily, in cold water. He should drink no intoxicating liquors.

How the magnetizer shall preserve himself from injury from magnetizing, and every matter in relation to magnetizing, will come, in due course, by and by; but at present I proceed to name the next requisite—confidence. This arises from self esteem, firmness and concentrativeness brought into action by the intellectual excitement of things read or seen; evidence from books, lectures, or experiments, or all together. You require to feel that you can magnetize; to feel so, coolly, dispassionately, and unwaveringly; you require to feel that you are equal to any emergency that may occur; though the patient go into convulsions you are not agitated. With a firm voice, and a mind unwavering, you com-

mand the system to be calm; and often you must calm the fears of those around you. To be thrown into trepidation is dangerous to your patient, and has, when magnetizers have become alarmed, awakened prejudices against magnetism. There are many instances in which the patient and every one around you believe that the patient is free from magnetic influence, and yet, the patient, when awakened, shall have no consciousness of what has transpired. The magnetizer will frequently have something of this sort to contend with.

When I come to speak of the dangers of magnetism, these cases will be mentioned in illustration. There ought to be a happy faculty in inspiring confidence in your patient, in making your presence agreeable to them, and of convincing them that you take a real interest in their recovery. This belongs to the next qualification, *to wit:* Benevolence.

Benevolence is that feeling which rejoices in the happiness of others. It loves to do good to others. It is patient in trying to do good to others. When benevolence and its associate moral organs are in higher action than the propensities and selfish sentiments, the magnetism from all parts, which give rise to it, seems to be qualified and consecrated by these higher sentiments into its own nature, and this gives to the whole a healing quality.

It is thought strange that one shall not be able to magnetise with a bad motive—to seduce, rob, disfigure, etc. It is only necessary to perceive, that when the selfish sentiments predominate in action the magnetism is repulsive to the patient. You may make an impression on them, but the effect will be just to awaken a perception not naturally possessed, that will make them repel you from them without the attainment of your desired sleep. So, if

you get them asleep, and then attempt to take an advantage, which you contemplate only after they are fully magnetized, they will generally detect you and place themselves out of your power. Even when I have been made angry, or when I have touched some very diseased person whilst my subject was magnetized, when I would again approach my subject, I have been repelled from them, often with great indignation. "You have been angry, go way from me. You are unfit to touch me." "If you magnetize *him*, you shan't magnetize me any more," and the like.

Some persons have so little benevolence that they never can do much at healing. Some of these might magnetize one of their own family, where great attachment or much interest was felt, but utterly fail with others.

In the common intercourse of life, persons having large benevolence display it in

all their actions. It makes the language soothing and musical to the sick of body or mind. Benevolence "thinketh no evil, beareth all things, hopeth all things." Benevolence makes one willing to bear fatigue and pain that others may enjoy rest and tranquility. It dries up the orphans tears, and changes the widows tears of grief to tears of gratitude.

When this organ, by a right system of education, is fully developed in all, should it be possible, then will peace and goodwill reign among men. The millennial day will have come; the great secret will have been discovered. MEN WILL SEEK HAPPINESS IN TRYING TO MAKE EACH OTHER HAPPY. And therein will it be found that creeds and ceremonies have never done it, and never will do it. Love must reign over all we do, and then all we do will be right. It will bless the giver no less than the receiver.

That cold distance, which vice, vanity, ignorance, covetousness, self-esteem and fear have created and nourished, must be melted away by the sun of intelligence, love, veneration, hope, ideality, adhesiveness, conscientiousness and suavity, and then will men seek happiness in a broader field, and with a truer light, and with a mining rod that will lead directly to the precious ore of happiness.

Remember how happy you have made yourself when you have aided the distressed, relieved the oppressed and bound up the broken hearted; then can you appreciate the pleasure we take in healing the sick and relieving the distressed. But a good magnetizer must also maintain a good moral character. He cannot expect to succeed without it. He may be a Mahometan, a Hindoo, a Christian or a skeptic in religious faith, yet, as either, may have excellent moral characters, so either may

be excellent magnetizers. I do not say, remember, that none but such as I describe can magnetize. Bad men are not always in a bad disposition or state of mind. Kindness and sympathy are often found at times in even obdurate hearts, and, not unfrequently, the tenderest hearts in those who are easily ensnared by temptation. Their susceptibility to impressions is the foundation of their weaknesses. They are not deliberately viscious, for they are too susceptible to be deliberate in anything. Such should avoid temptation as they would avoid misery and distress; hence, a good magnetizer ought to possess great firmness and great decision of character. He should be of adult years, and not too old. Some would magnetize well at ten or twelve, or even younger, but it would injure them to magnetize much, and some very healthy men of from sixty to sixty-five may be very good magnetizers, but not many,

and not then, unless they have excellent health and suppleness, that indicates full vigor.

The cures in the Catholic church have been mostly by the excitation of the mind, and little by direct magnetic action. The age or character of the priest has less to do in these cases, nor has his health any more. They pass them for miracles, and believe them to be so, and hence the zeal they show against magnetism. It is too late in the day now, and they will be shorn of all this glory. Magnetism will prevail.

LECTURE VI.

MODE OF OPERATING, AND CONDITION OF THE PATIENT.

LADIES AND GENTLEMEN:

Having considered some of the primary principles of magnetism, and the qualifications of the magnetizer, we shall now speak of the mode and circumstances of magnetizing. No writer has given full instructions on this department. From experiment I learned much that was not in the books.

It is impossible to say what proportion of mankind can be thrown into the magnetic state. This can never be ascertained until whole communities are found, all willing and free from all fear and trepidation, and these carefully tried upon. From

such experiments alone can we get an an swer to the question. Deleuze, who only magnetized the sick, sets down perfect health as generally an insusceptible state. This is by no means true. Although many who are susceptible when out of health become insusceptible when they recover their health. But more just rules can be drawn from temperament and phrenological development, than from health and illness. Nervous lymphatic, nervous bilious, nervous sanguine, are favorable temperaments. With either of these, a low place on top of the head, (in phrenological language, small veneration,) furnish the most good cases. Between ten and twenty years of age is the most favorable age. I have produced cases of eighteen months all along up to seventy-six years of age. There are two sorts of willing to be magnetized. One is, "You may put me to sleep if you can;" in which you see there is defiance; and the

other kind is a real desire to be magnetized. The last is the best condition. I have often succeeded with the first class — more frequently with the second.

It is sneeringly said that "faith in the patient is necessary." It is true that this enables them to be calm and unagitated. They can avoid resistance; and it is more pleasant to attempt a believer than a sneerer. But, at the same time, I am able to say that I have, years ago, thrown a number into the magnetic state, who knew nothing about the object I had in view, and who knew nothing about magnetism. And I have thrown hundreds into that state, some of whom believed that it was impossible to magnetize them; as also great numbers who looked upon the whole matter as a humbug.

This is the whole truth about the matter. Belief may and does help in many cases; Unbelief may and does hinder in many

cases; but neither has any influence only as affecting the calming or trepidation of the patient. Frequently persons have sat once without acknowledging that they were affected in the least, who, after being convinced that magnetism is true, have sat again aud were easily magnetized. But many who are willing can be but very little affected, though full believers. On myself it acts quickly, and takes the control of my voluntary muscles in a few minutes — renders me unable to open my eyes, or speak, in five minutes. I have never been beyond the third degree.

But I am to talk of magnetizing. Well, to begin, your patient ought to sit comfortably. If an adult, a little lower than the magnetizer — with no one but the magnetizer to look him in the face. He should have the magnetizer sitting immediately before him, not leaning back too much, as this would put him too far from the

magnetizer. His head should not fall back, as this would soon be uncomfortable, and his eyes should fix calmly on those of the magnetizer. The magnetizer should never expect to succeed with persons talking, or, worse still, whispering in the room. Worse still, if there is talking to, or about, the patient, or about magnetism. I have succeeded under all kinds of circumstances, but failures are so numerous when all is not still that, in attempting a new case, I am disappointed if I succeed. Even gazing at them will often prevent you from getting them further than the first degree. This is far enough to wake up some of that new power of feeling or perception, and all progress is at an end. The moment those present draw near to watch your progress, and get close to the patient, as they generally will at first, you will get them no further. I succeed very well, often, on a steamboat; often when many are talking,

but do not know that I am magnetizing But the moment the attention is caught and they gather around you, what you have gained already is all you should expect. The great difficulty which prevents my suc cess is not in want of susceptible persons in this audience, but in the want of willing cases, and my inability to induce those who look upon it to be a humbug, to obey my injunctions. Never go near the magnetizer until he calls you. If you can get some thing to read draw your mind away from the subject. Be still. Now let the mag netizer, sitting before the patient near as he well can, with the patient's feet between his own, take his thumbs by placing the ball of his thumb to the ball of the patient's, bringing the fore-finger across the nail of the thumb, that he may not strain the thumb back too far for comfort, and throw- ing his fingers as far over into the hand of the patient as may be, he has as good a

contact and position as can be selected. Many other ways will do well, such as taking hold of the hands or wrists, or laying the hands on the head, etc., etc.; but at first we will do best to follow a rule, so that the attention be not distracted with fears that we are going wrong.

Now, collecting your thoughts and fixing your eyes and mind on the patient, exert firmly the intention to magnetize. You *will* a *motion* of a limb, and it moves; and so in magnetizing, you will to magnetize, and the effect begins to take place. But you must not sit as a gentleman once told me that he often had. He took the thumbs of the patient and waited for them to go to sleep. The good magnetizer makes an effort, even when he sits motionless, that often makes the sweat flow freely. The first symptom that you will observe in ninety-nine cases out of a hundred is, the thumbs becoming wet and cold; and the

next, the drawing a deep inspiration. The whole hands become cold and wet. After holding the thumbs a few minutes, draw your hands away and, turning the backs of your hands towards the patient, you will move them apart the width of the patient's body, and a little more, and thus you will carry them up to the shoulders of the patient. Placing the fingers here a few moments, you will pass them lightly down the arms a few times,— and always carrying them up in the same position as at first. You will next place them a moment on the head, the thumbs placed on the forehead just above the nose. Then you will pass them over the face, and then placing the thumbs on the pit of the stomach, and the fingers around the sides, you will keep them there two minutes. Then pass them down to the knees. These are called preparatory manipulations. They are intended to establish the communication between the

magnetizer and the patient. You will then proceed to make passes from the head, shoulders, etc., to the knees, and occasionally to the feet. These are the rules for producing magnetic sleep. But there are many auxiliary movements which are of sufficient importance to decide the experiment, of which no one has written, that I will now proceed to detail.

When your patient's hands, after becoming cold, begin again to get warm, and you have got the eyes closed, and yet not more than one degree of magnetism on the patient, you will lose all unless you resort to an auxiliary aid. Nothing is better than to desire them to rise and walk with you. Walk lively, and no matter if the eyes open. Keep your mind strongly on them, and give them several turns across the floor. Then magnetize as before. The hands will become cold again, or, if they do not, you may give over the experiment for this time.

If the hands become hot whilst the eyes are yet open, give over at once. You may make the head ache, but you will not pro duce sleep. You remember it is about inducing sleep that I am now instructing you. It is a good plan to give them the hand of some one and let them try to tell whose hand they hold. This will often get the hands cold again. No matter whether they tell right or wrong, never correct them at this stage, but, after a few trials, continue to magnetize them if their hands have become cold, if not, give over. I often ask them if they sit comfortably, and in a firm voice,— never fear its waking them. This often helps you. "Does the light hurt your eyes?" This is a very proper question, as, in four cases out of five it becomes necessary to cover the eyes soon after they close, or they will suffer pain from the light. A few can bear the light. To many it is utterly intolerable. If you have them so

that you can feel a hope that they may exert a little clairvoyance, place your thumb upon the forehead, and, concentrating your mind for a moment, bid them look at their liver, or look to the house where some person whom they would like to see resides. Never propose what would be disagreeable to them when awake. If they make the effort and succeed you are now safe for this case, unless you present too soon what is less agreeable to them. If now you can induce them to sing, either by exciting the organs of tune, time, harmony, etc., or by asking them, or by both, you will find, if your mind is still kept on them with intention to magnetize during the singing, that you have got them into a deeper state. This is not always the case, but it frequently is. I sometimes give them my cane, or any magnetized article, and charge them to let no one but me have it. A struggle by some one present to take the

article from them, whilst I mentally strongly *will them* to resist, often gets them deeper. A second walk, after finding the first to have helped you, is always proper, and sometimes I gain by repeating again and again. But mark well! If those present break into a giggle, you draw a blank. No one should look at them. Keep your eyes and mind away from them, ye anxious ones. Again, you will often gain by magnetizing two or more at a time. No one is certain that they are the person on whom the operator has set his mind. He can manipulate one while his whole mind is on another. But in joining more than three, you may get one who will excite to involuntary resistance every one in the chain. We now adjourn, to resume the subject at our next lecture.

LECTURE VII.

SAME SUBJECT CONTINUED.

Ladies and Gentlemen:

By reference to the former lectures, you will perceive that the magnetic fluid flows from the magnetizer upon the patient; and now I proceed to state that it would seem that the magnetizer can direct the magnetism of those who choose to unite with him. To do this, you had better connect them by having them lay a hand on your knee, one on each side of you; and, if there are more than one, let them form a circle behind you. They should, in all cases, direct their influence upon the magnetizer and not on the patient. But when persons have

been daily in the same chain, their nervous fluid becomes so united that they may all fix their minds with success on the patient. But yet some patients prove that they are only under the magnetism of one; yet in some it will require the persons joining in magnetizing to join in waking, whilst in others any one in connection with the patient or magnetizer may wake the patient. I have been compelled to call upon several persons to wake the patient in connection with myself. Generally, when I could not awaken them, they have been able to tell me whose influence was joined to mine. In all such cases, we should be calm. And never should we awaken them because they have become alarmed. Cases of patients becoming alarmed are very rare; never when they sit down perfectly resigned to go into the magnetic state, unless either the magnetizer or some near friend of the patient present should first get alarmed

This alarm is often communicated with great facility without sight or sound, and from the next room. Often have I been magnetizing a child, say ten or twelve years old, when the mother was in the next room unknown to me, and much opposed to the child being magnetized. The startings of the child has told me to enquire for the mother, and why she was not present, when the whole matter came out in full. The mother, especially, is always closely joined magnetically to the child, and now the child, with its feelings greatly quickened by a little magnetism, partakes of an irritating influence from the mother. When I have a subject whom I magnetize daily, and some one in my presence attempts to magnetize them, even when they are quite willing, I can by a mental resistence prevent them from being more than slightly affected. They become very restless, and sometimes have told the person attempting to magne-

tize them, "the Doctor won't let you magnetize me." I speak of well-attested facts, experiments meant to produce not specific proof of any thing, but simply made to see what the result would be. Often have I found it different from what I anticipated. Truth is all I sought and seek. Truth is all I write or say; and when I come to speak of any point or fact not entirely established, I shall speak of it as such. In this way, we shall walk safely—our footing will be firm.

Ladies and gentlemen, the rules laid down may suffice to direct you in producing the magnetic state. But you need much information beyond this, to give it remedial direction. It consists in directing it upon parts affected, and giving motion and energy to their actions, to imparting new life where death almost reigns. Sometimes we at first only remove the distress to some other part, but do not lessen the suffering.

The necessity to keep up our exertions until we have wholly discharged the system of this distress, is now imperative. It might, like the metastasis or change of locality in gout, be more distressing and more dangerous than before. But in relation to this subject, I shall treat fully when I come to speak of particular diseases under magnetic treatment.

It is quite appropriate to close this lecture by giving directions how to awaken your patient. And first let me say that you should alwaken your patient whether they go to sleep or not. You will understand this paradox by what follows. The signs of unequivocal magnetic sleep are plain and simple, with a few exceptions. The good magnetizer is more likely to be deceived about the patient by supposing him awake when he is not, than by supposing him asleep when he is not. So true is this, that had I not carefully followed the

rule which I lay down for you, I should have left more than one case fully magnetized yet apparently awake. You can never be too careful here, and to enforce this I must relate a few cases. But first let me say, that to awaken a patient ordinarily, requires only that for a few moments you reverse the motion of your hands. Throw it off. This is all, in most cases, that you need do. More than in most cases than I do; I generally tell them to wake up in five minutes, and this suffices. It is well to throw off a little when their eyes open, when you wake them either by reversed passes or by setting a time. One minute is in some cases sufficient, and in some cases I have awakened them instantly. But while sudden waking agrees well with a few and not well with most, with some it seems impossible. No plan I can devise will awaken a little girl of J. J. Warsham's in Memphis. About three hours is the shortest time the

most incessent exertions can effect it. I bade them finally put her on the bed and let her sleep it out. At tea time, I saw her at the table again waiting on people at about three hours after my attempt to wake her. This had been the result of various trials of her master—bid her to awake, leave her, and in about three hours she comes out of it. She is colored, and about ten years old.

In 1841, in Maumee City, I mesmerized the editor of a paper in a lawyer's office, without succees, because he would not resign himself. Immediately his brother, a lawyer, took the seat and was immediately thrown tnto the magnetic sleep. The phenomena was remarkable in face-making—Hogarth said, this lawyer's partner who was present. "Hogarth could never equal this exhibition of distorted faces. He could only be brought to a quiet by a severe slap on his leg. Then being asked what caused

his contortions of countenance, replied with difficulty, "why, why, they all stand round here and don't believe anything in this;" and then he would give way again to face-making.

The next day he came to my room to be again mesmerized. There was but one person in the room besides us two, yet I could not close his eyes. He often remarked that "he was sorry that I did not affect him any." His hands had been cold, but became warm again, and I became satisfied that I could not produce sleep this time. I therefore said so. "Sit still, and let me throw it off Hosmer;" "there is nothing to throw off," was his instant remark. I commenced the reversed passes, and in a few moments his eyes closed and he rose up on his feet, placed his hands to the back of his head, commenced a rapid jumping up and down for perhaps a minute and then dropped back into his chair. Then he com-

menced making comic faces with motions of hands and feet in conjunction. This he again interrupted by rising, placing his hands at the back of his head and shooting them as high as he could, at the same time jumping as high as he could. He made perhaps a dozen jumps, and then awoke unconscious of all that had occured since sitting down to be mesmerized when he first entered the room.

There is another case which has frequently occurred with me, that is important to know. Persons who have been some time intemperate are very easily magnetized, but you should never magnetize such in a crowd. Better have a very few, and these few believers. They are liable to start suddenly, open their eyes without being awake; and in two instances have turned to me with sparkling eyes and a cunning look and said, "Doctor, haven't I played possum about long enough?" This before a public audi-

ence is very mortifying. But mark well, they are never awake. If, as is not uncommon, they rise to their feet, in a firm and gentle manner say (calling them by name if you know the name) "please sit down a minute," and they will sit down, their eyes will close, followed by a long-drawn deep breath, two or three or more such breaths and he is under your control again. If you cannot get him to sit down, you must watch him until he goes to bed and sleeps it off, as I had to do in one case. This last case went, as he had previously agreed, to a ball-alley, and played several games, speaking to no one. He had no recollection of seeing me at the alley. I could relate more cases, but these may suffice for the making you careful to know that your patient is fully awake when you leave him.

LECTURE VIII.

HOW TO APPLY MESMERISM AS A REMEDY IN DISEASE.

Ladies and Gentlemen:

This is a very different thing from putting into the magnetic sleep. And yet you must begin as if that was your aim. And right glad am I if they go to sleep, for then they are always capable of directing their own treatment. I always ask them where and for how long I shall direct the influence upon them, how long it should remain on them, etc. But you should never make a strained effort to get them deeply asleep. There are good reasons for this. Some-

times you had better make the long pass, *i. e.*, move the hands from head to feet every pass you make. This is required in very delicate cases, cases of extreme nervous impressibility. But generally you best operate gently until they appear to make no more progress towards going to sleep, then direct the influence on the part or parts affected, for half to three quarters of an hour, and if the hands have become warm throw it off by reversed passes. If the hands are yet cold, continue longer to magnetize. You will close the eyes in from five to fifteen minutes or never. "A man tried me two hours and could not affect me at all." This has often been told me. My reply always is, "he must have been green, or he would never have worked so long." In nearly all cases if you affect them at all, the hands become cold and wet. If the heat returns to the hands, give over. But I have said this before and need not repeat

it. The above directions apply to nearly all cases.

When I come to speak of the dangers of mesmerism, I shall have several abnormal cases to report.

But now I shall refer to an error nearly universal, and that is, "can a person be benefited when you can not produce sleep?" Deleuze, the most experienced man in the world, gives the name of a very distinguished healer who never could produce sleep. One of the most remarkable cases occuring in my hands was affected without ever closing the eyes but once, and so violent did the carotid arteries beat—in other words, so wild was the action of the heart—that I regretted making so strong an effort, and ever after avoided it, though the case was subject to treatment for three months daily. This was a remarkable case. Miss Crary resided with an aunt in Cleveland, Ohio. She was the patient of Prof. Ackley. Un-

der his advisement her grave clothes were made ready. She had an abscess, opened three inches from the spine over the right *illium*, which discharged a pint a day. Eleven weeks before I saw her, an abscess commenced in the *psoas* muscle of the left side, drawing her knee up to her body and the matter run over the pelvis below towards the knee, and I could press up a quart at a time into the abdomen by placing my hand under the thigh. I was induced to try on this case, not with any expectations of curing it, but as she suffered much pain I hoped to lessen that. For four daily efforts I greatly increased the amount of pain. But when I threw off the magnetism the fourth time, the pain ceased forever. Thus encouraged, I continued for three months, when she was about the house at work. The first abscess soon reduced its dischage, lessened to a few spoonfuls, when I ceased to throw my in-

fluence upon it. The laying of my hands over the affected parts produced swelling of the hands, and very disagreeable sensations. In this, and in fact in all cases, it is well to have cold water near and work your hands over in it frequently.

When your hands are laid over torpid portions of the animal functions, you will feel a coldness in the hand, often not larger than a silver dollar. Costivness produces, to my hand, an astringent, contracting feeling. In the case before us, the patient voluntarily drank two quarts of magnetized water daily, and thereby had two or three motions of the bowels daily without producing any debility. Soon her appetite became excellent, and after two months the great left side abscess, which had at least a gallon of matter in it, adhered to the rectum, ulcerated through, and discharged itself into the vessel, thus, at once relieving the system. Her recovery was rapid. It was at first a

case of spinal affection, ultimating in these abscesses.

A most remarkable case was the case of Antonette Holly, of Dixon, Lee County. Near the close of a course of lectures, in August, 1845, at Dixon, Dr. Nash informed me that he was now convinced of the reality of mesmerism. That he had a patient that might possibly receive benfit from it. "She is a girl thirteen years old, was last spring taken with a very severe, dry cough, attended with fever. That the act of coughing hurt her back, hurt it more and worse until she lost all power in it. That she could not rise to a sitting posture, and if lifted to that position it hurt her very much. That every known measure had been used, and many physicians consulted, —all in vain." The Doctor saw her parents, and spoke of me and my method. The mother had an impression like this: "That man can cure our daughter." It was

ten miles to Dixon. Fearing that I would be gone, she was placed on a bed and brought her into Dixon on Sunday. I had gone the day before. Nearly three years after I was again at Dixon, on business at the land office. Met Dr. Nash in the street. He wished another course of lectures on mesmerism, saying, "I was so busy in practice when you was here before, that I could not attend all your lectures; now it is healthy, will you stay?" Immediately I drew up a subscription paper, and in an hour the class was made up. "Do you remember the girl I told you about when you was here before?" I do. "Well, she is just so yet, and now lives within two miles of here." Before, she was ten miles off. He took me immediately to see her. She was now sixteen years old, developed into womanhood, healthy looking, intelligent, a great reader, and very skeptical about mesmerism.

I proposed to remove her from the corded settee, where she always remained, into an arm-chair on pillows. She assured me that it would not do; that it would hurt her so much that it would take four days to recover from the hurt, as it had been frequently tried. So sitting by her, I took her hands and locked eyes with her. She smiled with incredulity. In perhaps ten minutes, her eyes grew heavy but her hands remained warm, and I became satisfied that sleep would not be induced. I then made passes along the spine, lightly touching her clothes, for half an hour or more.

Four days Dr. Nash took me daily to the patient, and seeing no evidence of her going to sleep, asked me if I had not better quit. My answer was, by no means, for I am gaining. I lecture at two p. m. and at night, the forenoon is mine and I shall continue.

A short time after, the Doctor asked me to go and mesmerize his sister, who had just

had severe hysteric convulsions. On the third operation she became clairvoyant, and after answering her brother about her own case, I asked her to look at Antonette Holly, two miles off. Do you see her? "I see her very plainly." And now she told me that that great muscle that lies low in the back on one side, (the *psoas* muscle), was thrown out of its place so far that some of it is past the middle of the back-bone; you have got it back a quarter of an inch already; you will certainly cure her. Dr. Everett was present, and asked to have her look down Rock river six miles at a woman he named. She saw her, and said that her liver was very bad, and that she would die right away. She did so die.

Encouraged, I persevered. Gave her plenty of magnetized water to drink. Soon she was able to see her own case. When my course of lectures was through, I continued to lecture evenings and attend this case day

times for two weeks, then went to Grand De Tour, six miles, and gave a course there, and so made out four weeks. She now could sit up all day, could get from chair to chair all about the house, could rise and stand as straight as any one, but could not walk. I then went home. But before leaving, took Dr. Nash over to give the patient to him. He had not seen her since my fourth visit. He gazed with astonishment, though he had heard from her daily. Turning to her father, he said, "I will not take this patient off Dr. Underhill's hands —my health is not good. If she was my daughter, I would not have her separated from him for a thousand dollars. The Doctor then lent him his easy carriage, in which she made the journey to my house (fifty miles) sitting up, in two days. I had told her mother if I cured her, that that cough would, in the course of the cure, come back in all its fury.

When she had been at my house about a week, the cough commenced and increased for two weeks. It became very severe, but at the end of two weeks reached its acme, then rapidly subsided, and was gone in about two weeks. And now, as the cough abated, she began to walk and soon to run. At the end of three weeks after commencing the treatment, she ceased to be clairvoyant, and soon her eyes remained closed for only a short time. But I continued my manipulations, and giving the mesmerized water, as at first.

At the end of two months, her father came for her with a lumber wagon. He told me that he should take from Peru part of a load of lumber, and he had a common wooden-bottomed chair for her to sit on. I enabled her to dispense with anodynes, that she had thought indispensable once a month. I have seen her repeatedly since.

Her mother observed to me, that she was the healthiest girl in that vicinity.

Here there was a case out of the power of medicine, belonging to no catalogue of diseases, stationary three years, cured by my hands. The whole case is very instructive. Before I proceed with my history of cures, as the best method of teaching my readers how to cure, I will talk about that most ridiculous of all things, magnetizing water. It may be well before entering upon this subject, to stretch your credulity by the introduction of a few simple scientific truths.

LECTURE IX.

MAGNETIZED WATER.

LADIES AND GENTLEMEN:

I have a small vessel, filled with a very subtle fluid. It can't hold more than a gill but if you bring me a thousand empty vessels just like it only empty, I will pour them all full out of mine, so full that every one will run over, and when the last one is filled, mine will be more full and running over than when I began to fill the thousand.

Now, if this is true, does it not confound your reason. My vessel is a horse-shoe magnet, and if you know anything about terrestrial magnetism, you know the longer you use a magnet the stronger it is.

All magnets constantly run over. They are hardened steel, charged from galvanic magnets, or from one already charged. A candle will throw light at the rate of about 192,000 miles in a second. One cubic inch of good charcoal will absorb ninety cubic inches of Ammoniacal gas. One cubic inch of the impalpable powder of the metal platinum, will instantly absorb 800 cubic inches of oxygen gas. If, then, one cubic inch of charcoal can condense, in its orifices, ninety cubic inches of Ammoniacal gas, and the platinum absorb 800 cubic inches of oxygen gas, may not water absorb large quantities of nervous fluid? It is accumulated in large quantities when we rest, then we feel vigorous; and it becomes exhausted by great physical and mental effort.

It goes out with every word we utter. It is expended by every physical effort we make. It is the messenger of the will to the voluntary muscles. It goes in alter-

nate jets to the heart, to give its motions; and to the diaphram and pleura, to keep up the breathing. It vitalizes every gland, and sustains every function. Going out with a fixed determination of the will into any substance, liquid or solid. It acts in the direction given, long after it leaves the giver.

To magnetize water, you will take a tumblerful and fix your eyes upon it, hold your hand over it with the fingers extended, slowly moving them round over it for one minute. Deleuze said it took about a minute to magnetize a glass of water, and I wondered how he found it out. But soon a clairvoyant taught me. Her hand would slowly rise to the glass, and when about a minute was up, she took it from me and drank it. It takes five minutes to magnetize a common bottle full. I had a case of scrofulous swelling on the shoulder and neck, that laid the patient up, which was

under treatment for several weeks. Twice when nearly well, she did a washing and got a back-set, which made the treatment much longer than it would have been.

Magnetized water tasted, to her, to use her own words, "Like very good water sweetened with loaf sugar." I left her a bottleful every night. I have often filled the bottle before I put her to sleep, then, when asleep, I have put several *en rapport* with her, and she was very sociable, and after she became deeply engaged in conversation with her company, I have laid my watch out, marked the time, and taken the bottle in hand. If my mind was concentrated on it, in just five minutes the patient would cry, "That's enough!" Rarely had one of the company noticed what I was at, and therefore some one would quickly cry, "What's enough?" The answer was, "He's fixed that water enough." It is best, in most cases, to place the vessel in the pa

tient's hands. And often, if you do not let them have it as soon as magnetized, they will involuntarily shake the water out.

Magnetized water often tastes like water with saleratus in it. Many believe that it tastes like some medicine proper for the patient. On many sensitive patients, you may will it any taste you please, or you may make it act like any medicine you please. Or you may make any drug tasteless, or a bitter one taste sweet, etc., etc.

I have always found my patients improve faster, and mesmerize much easier, when they are supplied with, and drink freely of, magnetized water *ad interim*, than when it is omitted. The patient soon discovers this. When I would give water any specific direction, I think of the medicine I wish it to imitate, call to mind its tase, etc.

The patlent, in local affections, and subjects in health, may help you magnetize the water, and when they have done it once,

generally, ever after, involuntarily, without invitation, commence with you, and sieze it as soon as mesmerized. It takes me longer now, than when I was younger, to mesmerize the same quantity of water.

Akin to this, are the magnetizing bandages and compresses to apply to parts. And this is the origin (instinctive, perhaps) of Amulets of all kinds. They act on the body through the mind; or, more plainly, the idea excites certain fountains of innervation full of healing power. Besides this, the magnetized substance gives off healing influence. Water or metals will retain, for a long time, the magnetism. Every living being seems to photograph itself upon all it comes in contact with. Read Denton's "Soul of Things."

I must next speak of the dangers which you may meet and desire to conquer.

LECTURE X.

ON THE DANGERS WHICH MAY ATTEND MAGNETIZING.

LADIES AND GENTLEMEN:

You can nearly always wake the sleeper at will. Usually patients feel better awakening slowly. Five minutes, when you set a time, is a usual time. De Bonneville awoke his subjects, at a public exhibition, instantly. I have frequently done it.

Mrs. Ernestine L. Rose, of New York City, after being awakened on time a number of times, said to me one time, "wake me, Doctor, wake me instantly." I did, and ever after waked her the same way. She passed instantly from a condition in

which she heard me only, and from which condition she could carry nothing into her normal state, unless I willed her to, all that had occured in her abnormal condition now a blank, to be instantly remembered when again in that condition. But I am now to speak of difficulties.

Compared with the thousands successfully mesmerized by me, mostly before public audiences, surrounded often with inharmonious conditions, it seems strange that so few cases of difficulty came under my notice.

I had a case at Melmore, Seneca County, Ohio, in 1843, thrown into convulsions by a near approach of a man with whom the patient was on very bad terms. Uninten tionally I threw a subject into convulsions, by holding a cane towards her and thinking of a snake. By a stern, firm, *be calm*, once or twice uttered, brings them out at once.

I think the following will instruct and interest the reader in several ways. The case was published at the time in a Cincinnati paper, in 1843. In a lecturing tour through Ohio from Cleveland, the above-named year, at Bucyrus I received a letter from Melmore in Seneca County from two physicians of that place, requesting me to visit their place and give them some lectures on Mesmerism and Temperance.

I reached the place just at night, and was met by Dr. Moe before I entered the house. He said, "I wish you to visit with me some cases of sickness, and give me your advice about them." Tell me nothing about them, said I, for I have a clairvoyant that will unfold all the mystery there is about them. I therefore had not heard a word about them, when, next morning after breakfast, he took us to a house. I guessed they were old, nervous cases, only one of which would be found at this house.

For, dear reader, except to you and me. "the whole field of nervous diseases is a perfect wilderness" to the *M. Ds.* who have not the light of clairvoyance." The quoted words were uttered to me by Prof. Menderhall of Cincinnati.

We entered a room where there were no sick persons. I immediately threw the clairvoyant into the magnetic state. I always gave her a glass of magnetized water before requiring any action.

They brought me some water—I mesmerized it. She always reached out slowly to the glass and took hold of it. Now she carried her hand away from it, thinking that she was not fully asleep. I reached the water towards her and said, "Jane, here's the water." "Take it away," said she "it is bad." "No," said I, and raised it to my lips, she pushed it away, and as she did so said, "don't drink it, it is poison." And instantly went into convulsions.

My son-in-law siezed the vessel, a white bowl, and placed it on a table near by, and I exerted all my authority to bring her out of the convulsions, and was successful in a few moments, but the moment she could speak, she cried, "take it farther, take it farther, it is poison, it is poison," and again went off into convulsions. She was not so quickly restored this time. The bowl of water was taken out door, the pail from which it had been taken was also carried out, when it was perceived that the convulsions continued. When she returned to consciousness, I bid her to be calm, and tell me what poisoned the water. "Oh, lead from the pump; lead from the pump."

She became calm in mind, but trembled like an aspen leaf all over. Soon she said, "I will go and see the sick." Usually she could walk as well as when awake, but now she seemed to require support, and Dr. Moe and myself led her into the next room.

Here were four persons; a mother, a daughter eigteen, a son fifteen, and a girl thirteen years old,—all looking as if long afflicted with the ague. She was led by Dr. Moe to the young woman being the worst case. She took her hand, looked her through from five to eight minutes, and commenced her description.

"She is poisoned with that water, it affects her lungs most of all. She has small water-blisters rise and break on the surface of her lungs. The water is taken up by those vessels that have mouths." I told her that we called them "absorbents." After that she called them "absorbentces." Turning to me, she said, "she is paralitic of her right leg." Having presented her description, she commenced her prescription: "She must not be mesmerized, it will make the poison act the more violently." Turning to me she said, "do you know, Doctor, that if I had drank that bowl of

water you offered me, I would have been dead in five minutes." I replied, no. "Well, I would, because it was magnetized." Calomel, in small doses, was the chief remedy prescribed. A medicine of which she often said when awake, "I will sooner die than take it," and she very rarely prescribed it.

Although it was my usual rule to examine but one case during a sitting or sleep, she voluntarily examined all. Found each paralytic of an arm or a leg, prescribed for each, and called in all the family and pointed out the affected ones, and the degree of taint or poison of each. "This woman" said she, on taking her hand, "nurses a child, it is affected from her." I may as well say here, that they all rapidly recovered their health under her prescription. But I am not done with the subject.

I may mention here, that the head of the family was the first attacked. All com-

menced with violent vomiting and purging. And his case was followed by *hemiplegia* or palsy of half the body, and ended in death before my arrival.

No clue had been got to the cause of the disease. I induced Dr. Moe to obtain some water from that well under pretense of sending it off to be analysed and to pass it into the lecture room to see if she would detect it there. He placed two tumblers of water on a place near me. She was sitting on a table in front of the master's seat in a Masonic Hall, and I stood beside her. I knew not which the glass of lead water was. I took up one and mesmerized it. I saw her hand move off a little—satisfied that I had the poisoned water, and wishing to avoid a scene before an audience, I put it down and took up the other, and brought it near the subject, raised my hand to magnetize it, when there burst from her such a yell as few have ever heard. She rose, I seized

her by the arm. Dr. Moe seized the tum bler and hurled it through a pane of glass She sprang from the table, carrying me with her to the middle of the room nearly.

Dr. Moe said, in his written history of the case, "I hurled the tumbler of water through the window, rushed to the Doctor, and found four men vainly endeavoring to hold her."

After each of these horrible fits of convulsions, she complained of feeling bad, wished to be magnetized, prescribed a glassful of magnetized water for herself, and wake up well.

An extensive suspicion prevailed, that this was all a matter of collusion, got up to give *eclat* to magnetism. Two young men got a pitcher of that water and introduced it into the lecture room at night, when the clairvoyant was not mesmerized, and unwittingly I gave, to two new cases, one was in the second degree and the other

in the third degree, a glassful of this water, and neither of them detected the water These young men then openly proclaimed the fact, to expose the imposture. It hardly satisfied them to be told that they were not clairvoyant, but as one of them vomited all night, and the other three hours, they felt differently next morning.

I was about to leave, but they sent for me to see the well, for now they had raised the platform and all stood revealed. A new pump had been put in the previous year, made of short pieces, covered with a coat of rosin, and this covered with a heavy coat of white lead paint. The rosin had absorbed water and bursted off the paint; and it was all off, save a little just under the platform, and paint and rosin had run down and mingled with and covered the water. Rosin is lighter than water, paint is heavier than water, so it had mingled with the water and filled it with lead

poison, and now the tide turned, and they raised a purse and detained me another day.

In this place occured another case full of instruction. I held a morning session, free to all ladies desirous of being mesmerized. To this, came the daughter of a Universalist woman who believed in no devil, she charged her daughter not to be mesmerized. This was not made known to me, and she took a seat. She wassome what affected, and not yet asleep; no care was taken to throw it off. In the night, her physician sent for me. The case was one of extraordinary pain in the head, which I partially relieved by passes to the feet, and still she would have returns of it. Her mother was unwilling to have her mesmerized, and I left her. Her mother became a full believer in the devil, and thought this his work. She kept watch over her two days, and then being tired out, went off to get some sleep. And now, having all the while anxiously

desired to be put to sleep, and one of my pupils being with her put her to sleep, when she was fully relieved and waked up well.

My wife, when we were in New York, in 1841–2, mesmerized her sister's daguhter, about twelve years old, who was suffering with an inguinal hernia, which she cured by mesmerizing. Her sister, when alone with my wife, would say, if you were not my sister, you should never do that to my child, but desired her to continue the treatment. When the little girl was mesmerized, if her mother entered the room, she would commence groaning. On being asked the cause, she would answer: "Oh, mother worries about me so that it hurts me." Her mother would say, "I want you to be mesmerized." She would reply, "I know it, but you do worry so much about me, it distresses me so much." Her mother would leave the room, and then she would feel so happy.

Some can not bear the presence of strangers at all. To some you can reconcile them by rubbing the hand of the stranger, to some you can not. A young printer, by the name of Gamble, whom I met at Carrolton, Green County, Illinois, in 1845, since a physician at Le Claire above Rock Island, would feel the pointing of the finger of any person, if brought within a few inches, as sensibly as if pricked with a pin. Every person in the lecture room tried it with him, he being carefully blind-folded and being mesmerised.

When you find any difficulty with a subject, in waking them, or from a cramp or severe distress, and you have a clairvoyant near you, always resort to them for instruction, or give the patient over to them to relieve. If it be their own case, make them tell you. If they are partially waked up when the difficulty occurs, put them back again.

At Moline, in 1852, a clairvoyant had examined a sick woman, and prescribed for her. The patient had gone home, only a few rods, and I had bidden the subject wake in five minutes, and had left the room to visit another patient under the same roof. Pretty soon the husband called me, saying his wife did not wake up. Returning to her, my efforts failed to wake her. It was partly off. I therefore put her back into the clairvoyant sixth degree, and demanded the cause of her not waking. Answer—"Why that patient went right home and went to sleep, and I keep looking at her, and that keeps me asleep." Remedy—I *will* you not to see her any more and to wake up instantly. She obeyed me. On inquiry, that woman said she left us feeling so sleepy, that she hardly knew how to get home. That on reaching her room, she at once fell upon a lounge and dropped asleep.

Few cases are more interesting than the case of Mrs. Buffam, although she bore not that name when the facts I shall relate, occurred. He reported the case to me in Alton, and I met her and had her recollections of the case at Plattville, Wisconsin. At the time of the occurrance, she was teaching school in Alton, I think about 1840. They were at a party, and some newspaper article was read on this new subject. No one present had any knowledge on the subject, or were ready to own any belief in the matter.

This young lady proposed to Mrs. Buffam to make trial on her. He did successfully. And afterwards, again and again, put her to sleep and brought her out of it successfully. Suddenly came a change, she went to sleep without his manipulations and contrary to his wish or desire, and no one could wake her but himself. "It harrassed my life out, and no one can imagine

my anxiety," said he to me. She told me that she commenced a letter to her parents, in which she thought she would describe the case. "The moment I fixed my mind upon it, I went to sleep." He went off to St. Louis, determined to stay away from her. The next day came a message that she was asleep, and that he must return. The next day came another, and he refused again. The next day came a messenger, declaring that she would die if he did not return. This compelled him to return.

He wrote East for information what to do, and was advised to mesmerize her as deeply as he could, and ask her. He obeyed. And she told him, that he must mesmerize her as deeply as he could for a few days, and the last time keep her asleep so many hours, (I have forgotten the number), and then awake her, and he would have no more trouble with the case. And so it proved.

When I saw her in 1845, they were married and living together.

She had found him a *Lead* of lead mineral. And the last I heard of them, they had gone to California, seeking gold.

Yes, whenever you are bothered, seek the aid of clairvoyance. This always extricates me from all difficulty. I have frequently resorted to it.

I know I have spoken of Mrs. Buffam's case before, but I think best to speak of it again.

While lecturing in Clinton, Parish of East Feliciana, Louisana, a young lawyer laid down some papers that he had in his hand, and took a seat to be mesmerised. He passed quickly into the fourth or fifth degree, and, on testing him, was found to possess extraordinary sensitiveness. He could not bear the touch of any one of my class, even when put *en rapport* with them, except his partner's wife and a young lady

living in his partner's family. With them it was a task to suffer them to touch him, after rubbing their hands and bidding him take their hands. The touch of all others produced the severest shuddering and instant repulsion.

I was careful, therefore, to charge him, when I came to wake him, to sit still until it was all off. He promised that he would. Too soon his eyes opened. He rose up, gathered up the papers that he had laid down on sitting down, took two or three steps, gave a yell, and shot off like a racer for out of the room and down the stairs. My door-keeper tried to arrest his progress, but in vain. He went down the north flight of stairs, ran around to the south pair, ran up again into the east room to me, and, throwing himself across my lap, threw his arm around me, panting like a frightened hare. I soothed him, and got him calm. He afterwards said, that when he reached

the hall below, he perceived that his only safety was in getting, as soon as possible, back to me. The next day, he was again put into the magnetic condition. When about to wake him, he was strictly charged to remain quiet until it was all off, but his eyes opened too soon, he rose, took a step, then a fearful leap into the air, but after three jumps got self-control and was quiet.

LECTURE XI.

ON ITS MEDICAL USE.

Ladies and Gentlemen:

In Paris, they collected a list of well-attested cases of cures by mesmerism. There was a list of one hundred cases of palsy. Few of these became clairvoyant. No kind of disease yields higher proof of the true philosophy of cure than this disease, for with me, no disease gives more unequivocal evidence of taking largely of your vitality. You exchange nervous power with the patient.

Next to this, is cases exhausted by convulsions. Then any susceptible patient, that is, very weak, exhausts you very much. No

kind of labor demands as much food as the labor of magnetizing the sick. To operate on well, sound, healthy persons, seems only to expend what can be referred to the physical exercise of manipulating the subject. I like to operate on the young and healthy immediately after mesmerizing a case of great debility. I am a gainer by so doing. The subject can bear it. But a sickly person is not a proper person to operate on the sick.

This reminds me of the bad effects of young children sleeping with old people. Many people know that it is bad for the child. Solomon made the prescription for his old father, of a very buxom and beautiful young girl. It was very unjust to the girl, but was life and health-giving to his father.

Andrew Combe, in his Physiology, gives an account of an old, sickly woman who discovered that sleeping with a young, ro-

bust, healthy servant girl, made her feel better. Three such sickened and died with her; and in the sickness of the foruth, the patient says to the physician, "It was sleeping with this old woman that sickened me. I begged and plead with her to let me sleep alone; but she said, that it made her feel so much better, that she must have it so." On inquiry, the physician learned that three had already perished in feeding the flame of life in this expiring old wretch.

I know a man, an own cousin of mine, one of the kindest and most affectionate husbands I ever knew, the son of a very sickly mother, and who never saw a well day in his life, who married, for his first wife, the daughter of a near neighbor of mine, a blooming, healthy girl of very healthy parents, who withered gradually away, and died of a consumption in about four years.

No consumption in the ancestry, nor has there been in the family since her decease. He was frantic with grief, beyond any case I ever knew. He litterally wept night and day for several weeks. At the end of a year, he married Anna Quinby, a rosy-cheeked girl, who lived less than two years. She was was wept over like the first, and at the end of about a year, he married a Miss Powell, with whom I was not acquainted personally, but am told that she was very healthy. She lived four years, bore him one child, and then died, mourned as the others had been. After the usual period, he again married, one of whom his acquaintances said, "He has one now that will stand him." I visited them in 1842, she was pale and ghastly in looks. And I found that he was just getting ready to send her off to his brother's, in Western New York, by which she recuperated, and afterwards bore him a daughter. She out-

lived him. Both are gone to the spirit-land now. He became conscious of the bad effects of his companionship and bed-fellowship, and thus protracted her life.

In my own person, I have very convincing experience of the result of sleeping with a sick wife. And no one should sleep with a sickly person, unless they are quite willing, as many are, to suffer for the good of others. Hence, with feeble, sickly children healthy puppies to play with are good medicine. Dogs are very affectionate, and good mesmerizers, as the licking of sores prove. I have mesmerized a young man just recovering from what was called the Maumee fever, and who knew that he was going, as others had gone after this fever, on the verge of the ague. I mesmerized him, and he escaped, whilst I roasted all the next day with the fever, which I am sure was taken from him.

I visited a case of Phlegmasia Dolens, or milk leg. It had existed three months, and was much the worst case ever examined by me. Two large abscesses were being poulticed, one above and one below the knee. I operated on the limb, and she went to sleep. As my hands passed over the affected limb, I could realize a strong current of vapor, or nervous fluid, coming to my hands, and indeed felt it all over. While magnetizing a jug of water for her, I grew sick, and soon had to take myself to bed, where I roasted all day with fever, and at night was taken to Maumee, where I boarded at Mr. Young's. My host was a great believer in Thomsonianism, and I told him to give me the lobelia and steam. He did, and yet a week supervened before I was able to visit this patient again. I found the poultices thrown away, abscesses gone, swelling two thirds gone, in fact, she needed no more. The cure was effected.

It is my business to tell the whole truth, even if some should decline to mesmerize on this account. When it is known that its effects soon pass away, people will be less alarmed. The wife of a very eminent physician, in Paris, often aided her husband in cases that he was treating, and always took the disease herself, less violently than the patient, but very distressingly.

You may, by an effort of will, and by a motion of the hands to threw it off, relieve yourself some, and by having a washdish of cold water to work your hands in, you escape much. And there are some who do not very much feel it at all.

Among the cases of very frequent cure, rheumatism stands high on the list. Glandular affections, of every kind, are where it displays great power, and as rheumatism is nearly always the result of derangement of the liver, it yields with the restoration of that organ. That is a gland, the larg-

est in the system. Any derangement of the uterine organs, or the breasts, yield readiiy. *Prolapsus-uteri* of long standing, yields readily to its power. I have cured one case, of not long standing, with one operation. Others have taken longer time. One Mrs. Allen, of Bloomington, she had been unable to walk for fourteen years, without the aid of a globe pessary to keep it up. In a short time, she was compelled to remove it, and thenceforth walked a half mile to meeting without it. After I left, her husband sent me a letter, detailing the wonderful cure, which has got mislaid or I would give it to the public. She was otherwise diseased, had a partial paralysis of the left side. That is twenty one years ago, and she enjoys good health yet.

LECTURE XII.

ON CLAIRVOYANCE.

Ladies and Gentlemen:

If I shall be esteemed too credulous on this subject of clairvoyance, let the reader comfort himself with the fact, that I commenced at the other extreme—incredulity. With my first experiments, I refused to try to get any result of any kind in seeing with closed eyes carefully blind-folded.

When addressed on the subject, I often stated that I wished that the thing had never been thought of, that there was enough of the wonderful without it in magnetism. And for some time I persisted in refusing to make experiments on the sub-

ject. One time I left a clergyman with a subject, whilst I retired to attempt to magtize another person in the same room, and soon found that he had got the subject mentally off to Akron, at his house, describing furniture and family.

At once, I gave in to the idea, that not having made the world, it was well to investigate what came in my way. I knew that failures did not always prove fraud. I knew that three successes proved a thing, and fifty failures only proved that I had not succeeded those times. And if after three successes, they indicated that my ignorance of laws, or principles, and conditions, necessary to success, might be the true explanation of the failures.

The clairvoyant may be a good reader blind-folded, in books, and not a good examiner of disease. You must find out by trying. The best one I ever had, one I used for many months, was at first indiffer-

ent. I took her with me as one easily magnetized, to exhibit with my lectures. I let her examine free of charge for three weeks, when people examined began to make her presents.

Within six weeks, she made the examination of those wonderful cases at Melmore, in Seneca County, Ohio, which I have related a few pages back. She became my teacher in many things, and especially in Phrenology, of which she was entirely ignorant when awake. I would take a chart, give her the hand of the person, name the organs, and mark as she directed. If I thought her in error, I found myself wrong. For instance, she placed the organ of Color as almost wanting in a brow full, and without a central depression. Rather narrow forehead with large individuality and order. On inquiry of the man, I found the faculty as she had described.

But this proved her clairvoyance to be independent. Soon after the Melmore affair, at Tiffin, my son-in-law, who was my door-keeper, became uneasy about his family, as, for some days, he had received no letter from his wife. She was magnetized, and sent home, as she often had been before, always finding our family well, (as they were together), but now she fell to weeping, declaring that little Mary (my grandchild, his daughter) was lying at the point of death; that she would die in spite of all the doctors would do for her. We inquired what ailed her. She replied, it is like a pleurisy, affecting the left side, involving the left lung,—and again declared, she would die in spite of all the doctors will do for her. Turning to the father, she said, "you must go right home, they want you very much," and was only pacified by his promise to go. It was 100 miles. I never saw a healthier looking child. We were

on our way to Illinois. I had a class made up at Tiffin, another at Republic, and I bid him go. He took the cars to Sandusky, and from there, in April, through deep mud, the stage, home. Reached home near midnight, and was not surprised to see lights burning. Entered the house, and found the child alive. It died soon after, and to the father's question, to the physician, "what ailed the child?" received for answer, "Oh, it was undoubtedly worms." He told him of what the clairvoyant had said. "Will you permit a *post mortom* examination?" He assented. And together with Prof. George Mendenhall, now of Cincinnati, made the examination.

Firstly, he traced the alimentary canal, to find proof of worms. Not the least was to be found. He then opened the chest, and, to his astonishment, found the left side exhibiting great evidence of inflamation, and the left lung almost annihilated. Dr

Mathivett, the attending physician, turned to Mr. Hill, the father of the child, and said, "Mr. Hill, I will never touch a cent of your money for doctoring your child, for I have been wrong from the beginning." How many thousands of cases have deserved a like sequel, could the truth be known.

I kept track of this case all the time where I was, even to its funeral, by the aid of clairvoyance. I sent her, after the child was dead and buried, but before I knew that it was dead, and on being willed there, she turned her head as usual to look to the bed, and instantly went into convulsions. I brought her out and waked her up, and did not let her know what had happened. A young man with me came in, I put him to sleep, he was less sensitive, was not like Jane acquainted with the child. I willed him there. He looked, and turning to me, said, "she is gone, they have buried her."

And two days after, my son-in-law and my wife arrived, confirming all.

This clairvoyant's examinations would fill a volume. Dr. Man, of Union County, Ohio, followed her until he got notes of sixteen examinations. She took the patient's hand if present, with her left hand, and the right hand she passed slowly over her own body, in from five to seven minutes she had seen and knew the condition of every molecule of his or her body, and began to describe. Nor would she permit a question, until she had given a general description. If you put a question before that, she would say, "wait until I tell you to ask questions." And when she was ready, you could not weary her, and she did not have to look again, like many new beginners do, but answered instantly. Often when the physician was satisfied with questioning, and would say, "well, I am satisfied, now, what shall be done in the case?"

She would say, "Oh, you ain't half done asking questions, you will think of them hereafter, better think of them now." And if they hesitated, she went on to say, I was going to tell you of a pain she has so and so, and then of this and that, etc., etc. Then after a pause she began her prescription.

In very complicated cases, she sometimes requested me to wake her for ten minutes, giving as a reason, "I can't get my eyes off from the diseased parts enough to look up the medicine." They don't think at all. they see, and see the medicine act; so they tell me, and I believe them.

On this subject, there may be found some repetitions. I hope there are. For in nothing do I find myself so often failing, as to make my pupils good managers of the clairvoyant. They will keep them dependent, when they are only valuable when independent.

Davis, I think, esteems as independent only such as go into the seeing-state without manipulations by others. I call those independent whose seeing is not influenced by any mind present. When I have trained them, you can not change their views, by silent willing, or by open declaration. For instance, you try to change their views of treatment of disease, and you can not do it.

A dependent clairvoyant looks into the questioner's mind to find the answer, and sees it there. Yet some are both dependent and independent, at the same time.

For instance, a young man who told me that he looked into the mind of the questioner for the answer to his questions, was taken mentally to a man's house, where he gave a good description of house and furniture. Then he was asked to visit the stable, and see his "black horse." Reply—"your black horse is white." Right. But

now another question, "what is the horse doing now?" Answer—"He is out in the yard kicking up his heels." The questioner felt sorry, he had been right all the while before, but was now wrong. I says, "how far is the stable from here." "Not more than sixty rods, or something near it." "Can not some one go and see?" He was sure that the horse was tied in the stable. The messenger returned, the horse was in the yard, playing as affirmed by the clairvoyant.

This was a clear case of independent clairvoyance; and I have seen many such.

Be very careful to charge them never to depend on others, never guess, to be careful to watch their own vision, and notify you when it in the least degree fails. Never begin with them without asking them "do you see well?" Never press them to do any more seeing after examining one case,

unless, on inquiry, they tell you they can do it.

What reliance can be placed upon a dependent clairvoyant? None; nay, more, they may make trouble. I knew a case, which is too instructive to pass over. It occured in my own family, under my own eye, in St. Louis, in 1843. While delivering lectures in Mechanics Hall, in November and December, I could have the Hall but four nights in the week, and after a while, but three. This gave us an opportunity to have many private meetings at my house.

Among those who came frequently, was a Lawrence Hoyle, who was called "Our Almanac; for, though a season of great irreuglarity of weather, he would always tell us what the next day, or the next three days, would be. Another attendant was William Chase, Esq., a brother of our Chief-Justice of the United States.

The night I refer to, Chase had tried, upon an easy subject, that lived with me, by the name of George Case, and had got him into the third degree only. Now, in the first, second and third degrees, the patient hears everybody and remembers every thing, when they wake up. I had magnetized Hoyle into the fifth degree. In the fourth, fifth and sixth degrees, the subject hears none but the magnetizer, and remember nothing when they wake up, unless willed to by the magnetizer.

Now, George was deeply in love with a young lady in the house, and this young lady was engaged to her present husband, and it had been hinted to him that she was engaged, lest he should be misled. It seems he doubted this, and so the matter stood.

My best clairvoyant gave the young lady's hand to Hoyle, and asked him to describe her character; which he did, perfectly. He said that a disappointment in love

would break her heart. "Am I likely to be disappointod?" queried the girl. Answer—"no, not if you are prudent."

Just now my clairvoyant asked him, "Does she like George?" He looked and replied, "She likes him a great way off." Instantly every muscle in George seemed to become rigid.

Shortly after, the young lady, who had left the room, returned, and, taking Hoyle's hand, asked him to look carefully and see if there was any likelihood of her being disappointed. (I ought to have said, that when he described her character, by request, he also described her husband's character and person. That instead of being a white-haired, pale person, he was black-haired, and very different from George, which perhaps intensified his feelings). In answer, now, to the question, he looked for some time, and then described her intended as faithless, was now paying attention to

another girl, etc., etc. He was in Cleveland, we in St. Louis.

I observed that soon after, George's muscles relaxed. On Chase attempting to wake him, he failed. I took him into the other room, asked him why he could not wake. "I will; let me be fifteen minutes." But he now observed that he must leave me, that M. had not used him well, etc., and he awoke sadly dejected.

I said to the young lady, "that's pretty tough." "Fie!" said she; but it was not so *fie* as she thought, for she passed a sleepless night, and entered the room in the morning with tears in her eyes, threw herself into my arms, and said "Had not Hoyle given such a perfect description of me, and him, I could have got round it, but now I am miserable."

"Jane," said I, to my perfectly independent clairvoyant, "sit down and go to sleep, and unriddle this." She did. Her first

words were, "Hoyle was not to blame for that, George made him tell that; there is no truth in it." And shortly after, I brought a letter from the post-office from him, addressed to her, and the wound was healed. We happened to have the means by us to unravel it. Well for us that we had.

Away, then, with dependent clairvoyance. Davis says the number, as he describes them, is few, and I presume it is. As I describe them, numerous and useful.

LECTURE XIII.

ON CLAIRVOYANCE.

LADIES AND GENTLEMEN:

The Philosophy of clairvoyance looks very obscure to most minds, and most, if not all, writers, seem satisfied with the positive proof of its reality. I confess, with Eschenmyer, "give me the facts; and again I say, give me the facts. One fact is worth a thousand theories."

Yet I confess to the weakness, if so it be, that I like to understand the philosophy of things, and especially of strange things. And in commencing this discussion, allow me to repeat or remind you, that you and I have always been in danger of forgetting

that we know any thing that appears unreasonable.

Now, remember all I have said about light and electricity. And now I will add, that if you are making a magnet, you will make your positive pole by attaching the new intended magnet to the negative pole of the galvanic magnet, and you will make the negative pole by contact with the positive pole of the same. That snow and salt mixed together in a warm room will make water freeze. That water shrinks from hot vapor down to forty degrees Farenheit. That then it begins to swell, and swells down to thirty-two degrees, when it becomes ice. That hard and brittle as ice is, it continues to swell, as it grows colder, no matter if the thermometer sinks forty degrees below zero.

What do you suppose will be the temperature of ten pounds of snow at thirty-two degrees, and ten pounds of water boiling

hot, which is 212 degrees? Will it divide half way? It will be sixty-six degrees nearer thirty two than the 212 degrees. It takes sixty-seven degrees of heat to raise ice of thirty-two degrees to water of thirty-three degrees. And this is the secret of our being able to preserve ice in hot weather, and to take it to hot climates.

Did you know that milk kept a little more than blood warm, would remain sweet for days? This discovery I made many years ago. Horace Mann scolded me, in 1840, because I did not take a patent for the discovery. I must do it now.

Well, do you know that all the volatile oils, such as the oil of cedar, pine, penny-royal, peppermint, etc., are all composed of the same, and the same proportions or quantities of carbon and hydrogen? They differ in color, taste, smell, medicinal and chemical effect, and even in specific gravity. So that if there was no clue to the piloso-

phy of clairvoyance but abundance of proof of it, it would occupy the same field in our minds that half we know occupies and two-thirds of what we believe occupies.

How do we see with our eyes? Can you explain how? Is that picture formed on the retina seen by the mind, and thus we see? Does the mind peep down into the show box, the retina, and see the pictures?

What a wonderful thing is vision! I can see with my eyes five, ten, fifty, five hundred, two hundred and forty thousand, ninety two millions, thousands of millions of miles. The Moon is 240,000 miles distant; the Sun 96,000,000 of miles; and the fixed stars thousands of millions of miles distant. It is wonderful! who can grasp it!

The clairvoyant, with eyes blind-folded, or, as in many cases in my hands, utterly blind, see through walls of brick, stone, wood or iron; see into human bodies, into

to-morrow, next week, or month, or year.

In 1844, a clairvoyant, whom I asked to look at the Southern States and slavery, said, "I see the South recovering from a terrible civil war." Which I thought would never occur.

I published, in 1839, the statement of a Miss Burke, and added, "I do not believe it." She said Shannon would be elected governor of Ohio, that the democratic candidate would be elected in Pennsylvania, that the whig candidate would be elected in New York, and strangest of all, General Harrison would be elected president of the United States. Strangest of all, I say, because there were no Harrison men in Northern Ohio, at that time. All the whigs and whig papers were for Henry Clay.

But how do they see? To see with the eyes, certain conditions are requisite—light and a transparent medium between the object and the eyes. Why is anything trans-

parent? *Parent* is a name for light, and *trans* passing—passing light. I know no reason why glass, or any other thing, permits light to pass. Do you know? But suppose that nervous fluid, or electricity, instead of light, acted from the object to the mind, then the best medium might be iron, the worst medium, glass. And this is the philosophy of seeing into, or through, opaque bodies.

I think it is the nervous or magnetic fluid that penetrates all substances, which brings the vision in contact with the mind. I might speak phrenologically, but I pass at present. When they look into the future, they must be able to see the now state of things, and, fastening to the chain, follow the links of events, as there is no chance in the Universe.

Previous to the election of Polk, on asking a clairvoyant who would be elected—Polk not having been nominated yet—she

looked up and said, "things are so mixed that I can not disentangle them."

One reads through book covers, and on bottles at the drug store miles away, and anotner excels in something else. At Moline, near Rock Island, I made eight case who could read well, when most carefully blind-folded, and but one of these was a good clairvoyant physician. Calista Kinsey was a good examiner and prescriber in disease. She was also very much benefited in her own case, which was a bad one.

There are six degrees of the magnetic sleep. All clairvoyants say so. Yet while it is a law, that the magnetizer can *will* them to remember when they wake up all they did or saw in the fourth, fifth and sixth degrees, yet I have had four clairvoyants, whom I used sometime, that became unable to be made to remember any thing

In the first, second and third degrees, without your *willing*, they remember all

that transpires. I had one subject who always had, in going to sleep, six fits of deep and rapid inspirations, each making one degree.

The following case, occuring in my experience, seems worthy of insertion. Anna Macy, daughter of Jethro Macy, sitting in the magnetic state at leisure, *i. e.*, under no questions, suddenly expressed great grief, and on being questioned, declared that she saw her father shot. Her father was living, at the time, with the Shakers in Kentucky. Some two or three years after, her father came to Cincinnati to come north to see his children. He went upon a canal boat, of which a son-in-law was captain. The captain having been out to shoot ducks, came to the boat at a lock, handed his gun muzzle first to his father-in-law, it hit something, went off, and killed Macy instantly. I give this as a fact, to join others in pre-vision.

I made a series of experiments on heat, that proved that there existed a heat-producing function in the brain. The clairvoyant can point out a spot to excite, that will produce a flash of heat through the system, even fever heat. It is near tha organ of *hope*. *Fear* may excite it, if *hope* be not too much depressed. Then it may produce cold.

Two men were hunting, on the prairies near Wisconsin, as was related to me, when one began to apprehend that he should freeze. The other took off his overcoat and put it on his companion. They were lost. The air was filled with sleet. The cold was intense. The freezing man gave out. They were now in woodland, and by a large log. The live man deposited the freezing man by the log, got the big dog on one side of the man, and himself on the other, hoping to keep him from freezing through the night, and find him able to

travel in the morning. They had not lain but a short time, when they heard the yell of a panther. He drew nearer and nearer, until he placed his feet on the log and peered over at them. That moment, the dog broke, and they clinched. The unfrozen man sprang up and hissed on the dog. Away they went, yelling as they fought. The noize ceased, the dog returned, the man turned to look after the freezing man,—there he stood, quite warm and vigorous, ready to travel.

I had a kindred experience with a runaway stage. Where did the heat come from? Ought not this subject to be more looked into? Others have had kindred experiences. Oh, philosopher, do not die because all is known!! The field of the unknown is very large. But don't give up, investigator.

LECTURE XIV.

MANAGEMENT OF THE CLAIRVOYANT.

LADIES AND GENTLEMEN:

Having given the philosophy of clairvoyance, I now proceed to teach you how to manage the clairvoyant.

While lecturing at Elizabeth, in Joe Davis County, Illinois, I found Alice Harris, an orphan, who came where I went to mesmerize an old lady who had fits. Alice and another girl came there, wishing to be mesmerized, not being able to pay the admission to the lectures. I put them both to sleep, and invited them to the lecture that evening.

To show the old lady that Alice was in an abnormal state, I proposed that she go

with me, to which, of course, she agreed.

After she went away, the old lady says to me, "I wish you would take her, Doctor, for she is an orphan, running wild here among the miners. She is not a bad girl, but needs a protector."

At the lecture, at night, she read in a pamphlet when carefully blind-folded, and I concluded that she would make a good clairvoyant. Just then, my wife and brother came to see me. I had a man, an Englishman, and a good clairvoyant, and a good phrenologist, with whom I was for two months yet a partner.

When my wife came, I sent for Alice, and bargained with her to go home with my wife, and remaim with my family until my return. Then I would take her and my wife, and pay her wages. She went with her.

When I came home, the first thing my wife told me about her was, that as a clair-

voyant she was good for nothing. She tells everybody anything they want told. My wife, brother, son-in-law, and my daughter, each had mesmerized her, and such was the result. I said, I am sorry, but don't quite believe it.

I remained at home ten or twelve days, and during this period mesmerized her twice with great care. Charged her never to guess, to keep watch of her power of seeing, and to notify me when her vision failed. She promised to do so.

We set out, about the tenth of July, 1845, and stopped at Lowell. Here she commenced examinations We charge nothing until we test them well. My wife looked on with astonishment. She saw there was no guessing.

At Aurora, we gave two courses of lectures. Many got her to make a mental journey to their friends East. They took her description of who, besides their rela-

tives, were at the house, what they were doing, etc., and then they wrote, and found her invaribly correct.

At Lockport, Judge Blackston came, in a great hurry, "Doctor, I want to consult Alice, (I remember a lawyer, by the name of Weeks, was with him), immediately, can I?" Of course, I instantly placed her, mesmerized, at his service. "Alice," said he, "a man has run away, this morning, that owes me seventy dollars, I want to know where he has gone."

After a few moments, she said, "he has not gone the way you think he has; you think that he has gone to Peru, but he has not; he went up the east side of the Oplain river two miles, and taking off his under clothes, waded the river, and is starting for Galena; just now, he is on the road, in a piece of woods, towards Naperville; why, if you will start immediately, you will overtake him before he gets to Naperville."

He immediately left, and at a lecture in Chicago, a fortnight afterwards, he stood up in my lecture room, and asked leave to make a speech. He related what I have told you, and added: "I thought the man had struck for Peru, as the quickest way to get out of the country, as the river was open. I went as she directed, and in three hours had him back and got my debt secure."

We had no railroads in 1846.

This lesson may help you very much in training a clairvoyant. Do not spoil them, and then proclaim clairvoyance a failure.

This clairvoyant, on another occasion, failed me. Did not mislead me, but said, "you are so agitated, that I dare not trust myself farther."

The occasion was this. At Bloomington, in the winter of 1847, when I returned from the court house, and went to my room to put away the money handed me by my

door-keeper, I missed, from my table, a traveling secretary, in which was a linen bag with fifty-five dollars in it.

I immediately called Alice and mesmerized her. I knew that I was agitated; for if I did not need the money, my creditors did. "She says, "I see the man, a short man, thick-set, with a slouched hat; but you are so agitaed, I dare not trust myself any farther." I immediately informed the landlord, and he rang for his hostler, a stranger, only there a few days, as Alice had well described him.

I called Jane, a servant in the family, whom I had mesmerized in my room that day, and again at the court house after my lecture. She came to my room, and was soon asleep.

She said that she could see the hostler come into the room, and take the secretary, go down the stairs, go out of the front door, steer right to the barn, and there is a little

I don't see plain, but I see him hiding the money in the litter in the barn by the cow stable. Here we found the bag of specie, and across the road from the barn was found the secretary, knocked to pieces with a brick-bat, and around it some papers, among which was a ten dollar bill.

Judge Davis, now of the Supreme Court, defended him, and had both girls sworn, and demanded of them what they told me. Their answer was, "nothing that they knew of." He asked Jane how she knew she was magnetized. She replied, that she knew "that she went into the Doctor's room to be mesmerized, and the next thing she knew, she was down stairs in Dr. Stipp's room; and I think, if I had not been magnetized, I should know how I came there, and I don't know." I had brought her down into the bar-room, where the thief was, and she went and laid her

hand on him, saying, "this is the man, Doctor, who stole your money."

Judge Davis remarked, that before Saturday night (this was Monday) he never believed that there was anything in it, and he thought he would avail himself of this opportunity of having it sworn to. The man was discharged, when no one doubted his guilt. The justice thought it might be difficult to satisfy a jury, and so discharged him.

I know that such statements are most ridiculous; I know that a man of sense must know that none but fools will believe them; I know every man that utters them ought to be, and will be, denounced by the aristocracy in science in America: but I also know this, and hundreds more such cases as the above, are true.

I only state what I know.

It is said, that an Irishman who had never been on a feather bed, was urged to test

the softness of feathers. He took a single feather, laid it on a rock, and laid his head on it, and ever after declared that there was no perceptible softness in feathers, as he had proved by experiment.

You are cowards! traitors to the cause of honest, free inquiry, and ought to be impeached and removed from your position.

LECTURE XV.

ON IMMORTALITY.

LADIES AND GENTLEMEN:

But I am to provoke you yet more.

Twenty years of my life I doubted all spirituality, all future existence, and the preaching of the pulpit only case-hardened my unbelief. Generally they insulted me, charging that I wanted more liberty than the New Testament allowed. While, in fact, I thought the moral standard of the churches too low, and the doctrines of the churches favoring immortality.

I could not see how a man could be a good man and keep a bar to sell liquor. My quaker education had not left me. All the evidence of future existence lacked weight.

I saw that between me and most of the clergy, was only this difference and nothing more. Both were profoundly ignorant of a future state. I felt my ignorance deeply, they little, or none at all.

Or, to be more severe on myself, I took my ignorance for proof of no existence hereafter; and they took tradition as proof of future existence.

In this state of things, in defending mesmerism, I was compelled to refute some of my darling arguments for infidelity. Especially had I been compelled to teach that experiment alone, and not reasoning, was the road to knowledge.

Clairvoyance shook my skepticism. While with many it proved immortality, with me it left doubt.

At Mechanicsville, in Champaign County, in 1843, I put Jane, my clairvoyant, to sleep, to examine a case of disease, as was my practice, three times a day

She said that she did not feel well, and would rather that I would leave the case until morning, and go to my lecture, where the audience was waiting for me.

"Leave me with Mrs Underhill, and let me remain magnetized until your lecture is out."

When I returned, my wife met me at the first room I entered, and said, "Jane has gone away." Gone away! I repeated after her. Where has she gone to? "To Cleveland," was her reply.

Then she proceeded to tell me "that after I left, she seemed very desirous to please me, and said that if I would take care of her body, and not let the Doctor or John touch it, she would leave it with her and go to Cleveland and see her children, and make them think and talk about her, and would return and bring her word; and she bid me 'good-by,' and since then I can not get a word out of her."

"Well," said I, "*I* can;" for I had mesmerized her, you know.

I entered the room where she lay on the bed, called her by name, no answer; called loud; shook her roughly: but all in vain.

I passed to the foot of the bed, and after a short time, she slowly lifted her hands from near her head, and tremuously brought them down by her side, had a fit of hurried breathing, as if she had been running, and then said, "I've got back, Mrs. Underhill. There didn't nobody meddle with my body while I was gone, did there?"

No one answered, and she related her visit.

It was a common thing to take or send them to places, but you could always be with them, and talk with them, but here was something different.

While in St. Louis, the following winter, George Case went with my son-in-law and three other men into the Missouri lead re-

gion. And when they returned, they told me that George had done the same thing.

I then began to ask them to go. I put Charles Egar to sleep, in an audience, and called a physician to come with a watch with a second hand and count his pulse. He came, counted, and reported 100 beats to the minute.

Hold on, Doctor, said I, and count again in a minute. Charles, said I, leave your body with me; and I sent him, I don't remember where, for five minutes. He bid me good-by. Count his pulse, Doctor, said I. He reported, with a pale expression of countenance, "his pulse, ladies and gentlemen, is only thirty beats to the minute." And now, to me, during this time, he seems unconscious. I can not make him hear me, nor feel me, or do anything.

Before he leaves for this five minutes, I can attract him out of his seat, make him follow me anywhere I please; fasten his

arms anywhere. Nay, I could do this with with him when awake, as is usual in all cases after they have been fully magnetized.

But behold, now!! I have no power over mind nor body; not any more than if he was dead. He returned, at the end of five minutes, and was at once in normal magnetic condition.

Soon after this, I gave a lecture, up at the Great Mound, east part of St. Louis, when, after putting Jane (the one who first went away) to sleep, and then sending her to the farther end of the hall with my daughter, I put to sleep Sweet—now one of the Commissioners of the Air-line Railroad that passes from Fort Wayne, by way of Lacon, to New Boston. He lived in St. Louis then.

I asked him to leave his body, and go down town to Esquire Chase's, (brother of the Supreme Judge), and see what he was doing. I had made a good case of his wife,

and he had a houseful every evening. He went.

Instantly Jane, who was very busy at the far end of the hall, turned suddenly towards me, and with a measured, solemn step, and frequent sighs, and oft repeated "wonderful, wonderful," etc., came close to me, peering, evidently at his body. What is wonderful, Jane? "Oh, his spirit has gone and left his body, and his body looks so strange." He will come back, won't he? "Oh yes, but his spirit has gone away, and his body looks so strange." I asked, how does it look different from when the spirit is in it? "Oh, Doctor, can't you see;; the spirit is gone, and the body is all full of air."

For many years, the repetition of this experiment has been common.

If we have a nnmber mesmerized, and send off one, you can get no singing or free conversation with those left. They watch

the body, often see the spirit coming; and as they always jump on returning to the body, all present witness it.

I believe we can live separate from the body.

LECTURE XVI.

NEW MENTAL PHENOMENA.

LADIES AND GENTLEMEN:

About 1848, a new feature presented itself. My subjects began to claim that they could see departed friends; see into the spirit-world; and a remarkable fact was, that some would suddenly seem engaged in conversation with departed ones, when their attention had not been called to it.

In Kane County, I mesmerized a lady, who, with her husband, were allowed to be materialists, believing in no future existence.

Suddenly she was intensely engaged in conversation with some one above her. Few of her words were distinct to us who were present, but she appeared, in manner, like

one who had met a long-absent friend. I called her away, and asked who she had been talking with. She replied, "I must not tell you, but I promised her to come again, and you must let me go." Go, I said, and instantly she was engaged as before. After waking her, having charged her to remember what she had experienced, I asked her to tell. She replied, "I must not." Her husband urged her. "Husband ' she said, "you 'cun make me faint away by urging me, but I must not tell."

I'll ask a question, and you may answer it if it is proper. Do you believe in people living after they leave these bodies? She colored deeply and answered, "why, I know they do."

In Wakegan, two sisters by the name of Hawley, the moment they were magnetized, would direct their attention to the spirit-world. Would say, "Oh, beautiful! beautiful!" etc. And one was invited to come

into their society: she started back, and cried, "no, no, no, I can't come, I am not pure enough yet—not pure enough yet.

One lady, at Freeport, cried out, "take me away, Doctor—quick, quick, quick." One approached her, and said, "don't come too near, none but the pure are admitted here.

The following "memorable relation," as Swedenborg would have called it, occurred at Moline.

A Mrs. Robinson, who, with her husband, kept a boarding house in that place, called to see me, from gratitude I believe. She informed me, with deep feelings, that last autumn (this was in the winter) they lost, by fever, a son and daughter. One who knew them well, told me that they were remarkable for the purity of their lives, for their strict attention to Sunday school and Bible-class, and for their very amiable characters, and their attachment to each other.

But they had never had that spasm of mind, called conversion, or being born again, and of course had gone to hell. The parents belonged to the Congregational Church. The distress of the affectionate mother bordered on insanity. The minister tried to console her. His breast of consolation yielded very thin milk. It did not suntain her drooping spirits. He told her that God saw they would never be any better, or He would not have taken them. This was all he could say.

She informed me that that day she had taken her husband to where one of my good cases lived, and that the lady of the house had put the girl to sleep, and carefully blind-folded her. That then she saw her thread a fine cambric needle and do very delicate sewing. That then she was asked to look into the spirit-world; and then by Mrs. R., "do you see our children?" She replied, "I see them standing, dressed in

white, holding each other by the hand, singing praises."

This so comforted the mother, that she went home with her husband, and, as soon as she could, came to pour out her gratitude to me for opening the way to such sudden and perfect relief.

LECTURE XVII.

MESMERISM TAKES A NEW PHASE.

LADIES AND GENTLEMEN:

In the spring of 1850, came to my house, in Eden, Lasalle County, John Strong and wife, who wished to consult me about their child. The parents had been engaged as actors on the stage in New York, and they were at present giving theatrical readings in the country villages. This intellectual life told on the child. Too much brain and nerves. It was nearly two years old and could not walk. It remained in my family two months, and was mesmerized daily, and recovered pretty good health.

Mrs. Strong had a swollen breast. Magnetism is almost omnipotent over such af-

fections. It was applied, with a happy result.

She became clairvoyant. Seven years before, Strong had traveled with me in Ohio for two months as a magnetic subject. After seeing his wife clarvoyant, he desired to be again mesmerized. After a few sittings, he also became clairvoyant.

Spirit-rappings, of which I knew nothing, was everywhere talked about. Both himself and wife were full of ridicule on the subject. I wished to know about it. I sent them both to Rochester to look into it. With much surprise depicted in their countenances, both declared that the rappings were made by spirits. He proceeded to say, "see what thousands are trying to look into it and can't." Why can't they, John? "Because there is a mighty wall betwixt them and the reality." What is that wall made of? "Of the flesh; if I was not in the spirit, I could not see."

"Why, Doctor, continued he, "it will spread all over the country. There is a great revolution at hand." When will it take place, John? "It is operating powerfully now, and will be manifest to everybody in 1852." What will it consist of when it comes? "Why, Doctor, mankind are going to begin to do justice;" as seen in providing schools for all, and letting women have souls, etc., etc.

One evening, while they remained with us, three of our neighbors came in, and with my son-in-law's family, and our hired help, we made quite an audience. I put Mr. Strong to sleep, and gave him over to my wife; then put Mrs. Strong into the clairvoyant state. Soon she said, "Doctor, I want you to let me go away from you, and I desire you not to speak to me until I return; will you?" I said, certainly, Sarah. I let go her hands, and she turned from me a little way, and, placing her hands

neatly together, she dropped her forehead upon the ends of her fingers, then bowed nearly to the floor. This she repeated several times, and then, separating her hands, bowed, spreading them out. And this she repeated several times. She then arose, turned around and walked to a lounge, and kneeled in silence for a few minutes. Rising, she returned to her chair.

She now elevated her face, raised her right hand, and commenced speaking rapidly in an unknown tongue. She had only an ordinary English education. No one present knew any other language but the English, except myself, and my *extras* only reached to a little German, French and Latin. But this was made by the lips and tongue, soft as the Italian, or more so. After speaking for sometime, In a very reverent manner, her hand fell to her lap, her head dropped forward, and her chin rested against her breast for a few moments.

Then raising her head and both hands, she extended both precisely as if a piano was before her. They also moved as if playing an instrument. First as if playing an air, and then as commencing a tune. And thus she sang in that strange language, perhaps ten verses, in a tune which her husband said he had never heard before.

When her singing had ended, she made a number of reverent movements with head and hands, and then returned to me, reached me her hands, and, as I took them, said, "hold me, Doctor, don't let me fly away."

Come, Sarah, said I, explain this to me? She placed her hand upon my head, and, leaning towards me as if gazing attentively, (she having her eyes bandaged all the time, because the light would hurt them), said, "if you were good, Doctor, you might know all about it."

Sarah, I do not wish to know what I ought not to know. "Doctor, let me go

again, and I will see if I can not tell you." Again she had her time of making reverences; and then, with a manner indicating intreaty, she talked some time in that strange language; but on returning to me, declared that she could not tell me.

Will the reader bear in mind the above, for there comes an explanation by and by.

I said, I heard you praying there. "Not praying, Doctor, not praying, only praising, only praising." Did you see any one? "I saw thousands of glorious beings, and talked with them."

And could they not understand your language? "They could understand mine, but I could not understand theirs." How could you speak it then? "Why, they taught it to me."

Now, this was hardly an hour from the time I commenced to put her to sleep.

Shall I *will* you to remember what you

have seen and experienced? "By no manner of means."

Her husband, who witnessed all this, being in the clairvoyant state, said, "Doctor, could we know, in our waking state, what we now know, it would drive us both insane." Shall I *will* you to remember how happy you are? "You may," was her answer, after a pause.

I *willed* her to remember that. Awoke her. They never remember on first opening their eyes. She fell into lively conversation with Mrs. Weston for about a minute, when the remembrance came. She sat a moment in silence, then arose and walked to a corner as remote from us as possible, and, sitting down, looked at me, saying, "Dr. Underhill, what ails me?" I replied, not anything that I know of. Do you feel bad? "Oh, I feel uncommonly happy; but I feel as if I was going to fly away. What does ail me?"

The next evening we had the same reverences, the same singing and instrument playing, with this addition: she returned to me in great distress. What is the matter? I asked. "O, Doctor, my unbelief when awake. If I could only believe in my waking state what I now know, what a comfort it would be to me!"

I laid my hand upon her head, and *willed* her to believe more in her waking state, and this would help her to do so.

The next evening, before putting her to sleep, she requested that we would have paper and pen, or pencil, and if she uttered any of that strange language, we should write down some of the words that she might see them. We got the material ready. She went to sleep as usual, and left me as usual, made reverences as usual, but instantly came to me, saying, "put away your paper, you must not write a word—not a word."

We did so, and then she went cheerfully, as usual, and sang, and talked, and reverenced as before. But on returning to me, declared that she had made a discovery.

What is it? "Why, Doctor, I could not have translated that language to you, if there had been no objection." How is that? said I. She replied, "I know that I understood that language when I was there. I know that I shall understand it again as soon as I am there again, but the moment that I return to you they take it all away from me."

This was the true reason why she must leave me, that she might ascend upon a plain above me.

I caught and retained two words, *Lapo* and *Latau*. And my wife retained one, *Pithau*.

Now, was it not the same law, that prevented Paul from telling what he saw? So

much, then, for this new phase of mesmerism.

LECTURE XVIII.

MESMERISM TAKES A NEW PHASE.

Ladies and Gentlemen:

A fact in mental philosopy, which many experiences go to prove, is explained by the mediatorial capacity of this nervous fluid. Circumstances transpire that seem to indicate a total annihilation of space. The clairvoyant once said to me, "I can see anybody you wish me to see." I could name no one, but she would instantly say, "I see them," and would give the most precise description of their personality.

Persons have seen great distances. Swedenborg saw and described a fire in

Stockholm, when he was 200 miles, or more, distant.

A young man was shot at the battle of Buana Vista, through the center of his body. His twin brother, who was ploughing, in Western New York, left his plow that day, and camè to the house, pressing his haud on the spot on the bowels where his brother was shot. Pale and faint, he said to the family, "my brother is shot right here. And this was found to be the fact, and also the time.

We are linked to those we love by vital cords that can play the telegraph at great distances, or make great distances touch each other. There is much experience of this kind on record.

A man by the name of Tibbits, assured me that his magnetizer, in Detroit, would compel him to come to him whenever he desired it. Such cases are very numerous, and the philosophy of it is as above stated.

I was busy at work in my orchard digging potatoes, when, for three days, I was constantly conscious that a cousin, in Westchester County, New York, was wanting something of me.

I had stopped there the winter previous, and found her insane. Had remained ten days, and cured her. Had heard nothing from her for six months. I addressed her a letter, demanding what she wanted. "What art thou hagging me for? Tell me, and if it is anything I can do, I will do it.

Now for the answer. "I don't wonder at thy question at all, for I have been so anxious to get a letter from thee, hoping thee would write a prescription for a difficulty of the kidneys, of which I am suffering,—that I did not know how to wait."

But the reader says, "why did not the same medium make known to you what she wanted?" My answer is: this has often been the case with cases near me. And

had I sat down in stillness, I might have known what she wanted. But I had no recollection if I had ever heard of her complaint, and I did not try it.

But some will say that a spirit came and impressed you. Possibly; but although various causes may produce the same result, yet I have found for this effect a cause, without going into a new subject.

I could fill a volume with facts of this kind. Dr. Justinus Kerner, in the volume of the Magicon, gives many cases of modern date. I will relate one of Kerner's from memory.

A French gentleman dreamed one night that he saw a son extending his arms imploringly toward him, and heard him plaintively cry, "Father, I die."

It awoke him. He was in Paris, his son in New Orleans. He marked the time, and took the first ship for New Orleans. Reached there, and went immediately to

to his sons boarding house. Enquired for him, was informed that he was dead. That he died the day and hour when he saw him. That just as he expired he stretched out his arms and made the plaintive cry "Father I die."

I am aiming to establish the scientific fact, that commerce, communion may take place between minds whilst in the body. Some quaker preachers have been remarkably clairvoyant, seeing the conditions of minds around them and are often led by the preception to know thoughts and feelings and even intentions of persons. Silence unfolds this preception and thus their gifts have been deemed extraordinary.

LECTURE XIX.

ON THE BRAIN.

That each function in the animal departments of the body has a particular as well

as a general source of innervation, by which its actions are maintained, is revealed by clairvoyance and demonstrated by extensive experiments. Not with the very few, by which my friend Horace Greeley gained his wonderful knowledge of Spiritualism and became a believer, but by years of experiments. Greeley's investigation reminds me of the Irishman's testing the softness of feathers. Horace told me in Cleveland, perhaps in 1852, that he had examined some, that he knew there was something in it; that he wished he could come to Cleveland and devote a few weeks with me to the investigation. But he was full of other things and has been severely rebuked in England for publishing on the subject in his paper. I think a simple confession of his ignorance is about all he should say about it, such limited investigation does not qualify a man as a witness either for or against a subject so mysterious. I have just read Greeley's

Glamour in the Ledger on that subject, which will account for this degression. On these sources of innervation I will give some light, as demonstrated by me. Whilst alementiveness lies just in front of the ears, and gives appetite, the whole power of digestion is derived from a spot between firmness and veneration. This spot in dyspeptics often feels as though something was crawling there — the hair often becomes dead and frequently falls out.

Amativeness lies in the base of the brain, giving sexual passion, whilst the entire power of reproduction lies between self-esteem and concentrativeness. In all weaknesses of the reproductive functions, and especially in all deseases of those organs this point is tender on pressure; and in bad cases of prolapsus is often so sore, that it gets badly hurt in combing the hair. In cases of barrenness this spot is often greatly depressed, as well as often tender on

pressure. Where this point on the head is very full, no barrenness, and few female weaknesses, exist. Where this point is depressed, yet not to barrenness, conception is difficult, gestation tedious, labor slow, painful, and the mother gets up slowly—where it is full, all these circumstances are reversed. The eyes have their power from a point, half way from the ear to the corner of the eyebrow. This is found tender with sore eyes. The ears have their power from a point each side of Philoprogenitiveness. The lungs from a little below Ideality, in what is called the temple. The liver from between Combativeness and Caution. The bowels from each side of veneration. The voice from between firmness and selfesteem. The anterior portion of what is marked as the organ of caution, is the organ of courage. With a good clairvoyant you may get the true location of all these points. There are many poles on va-

rious parts of the body, of great interest, and every mental feeling has poles in the face. There is a spot, where the red flush appears in a hectic fever, that I can not pass without describing. It lies just below the cheek bone as it is called, and you must have observed it. The effect of exciting that spot lightly, as done, twice only, by myself, is rather frightful.

Having heard of the relation of this point to the lungs, I excited it in Cyntha Burgess, an excellant clairvoyant, but not a very excitable subject. The result on the first trial was a feeling of great happiness. Her language was: "I'm happy now, so happy!" Her countenance was serene and heavenly, and it took me some time to get it off and wake her up, and I thought I would never do it again.

But, at Tiffin, a Doctor who took a great interest in the science of mesmerism, to whom I related the above case, begged me

to do it again, and I did. The former phenomena were intensified. "I'm happy, O, I'm so happy, I'm going to die, I want to die, let me die!" etc., etc., etc. I attempted to throw off the excitement from the face. I could not do it. In vain I tried to wake her, she all the while begging to be let alone, avowing that she never felt so happy before, wanting to die, etc. I knew that she could tell me how to wake her, but she refused. Now, when she had been conversing with any stranger, she was unwilling to let them depart, if they were pleasant to her, until she was awakened. Then she commonly cared nothing for them. I kuew that she would not be willing for the Doctor to leave, so I bid him tell her that he must go. She begged, she entreated, but he kept moving toward the door, when she raised both hands, and placed her fingers on a point about half way from the neck to the point of the

shoulder, and, following the indication, I excited those places. Instantly she drew two or three deep inspirations and then remarked that now she could be waked up, but that before those inspirations she had not strenght enough to wake up. We found her pulse sunk to forty a minute, and for several days she was unfit for clairvoyance. She was very costive, and finally, at the Doctor's suggestion, I gave her some wine, it helped to cut short that unpleasant condition.

Once I asked a clairvoyant: Could you point out to me any place, that I might excite, to aid me in curing a case of deafness? She raised her hands and placed her fingers on those places each side of the occipital spine, and, following the indication, I excited the places. She placed her hands on her ears and shrieked, crying: "Oh, oh, why is that bell ringing so?" Now remember, before exciting those places the

loudest cannon would not have been heard by her. A church bell was then ringing. We have tested this on various persons many times, and it makes the hearing ten times more acute than natural, in persons mesmerized. When a person has been long deaf of one ear, that spot becomes depresed very much. I have been often tried, and never failed to point out the deaf ear, when only one was defective.

But there is no points more interesting than the poles of the heart. Draw a line right over reproduction, between selfesteem and concentrativeness, and about two inches from the center of the brain, and you will be on the poles of the heart. When one is subject to palpitation, on any sudden excitement, when in good health, you will find a depression there. Mrs. Ennestine Rose, of New York, pointed out this to O. S. Fowler and me, when she was mesmer ized. She also pointed out the pole of re

production. The circumstances of the discovery are instructive. O. S. Fowler, Mr. Wm. E. Rose, Mrs. Rose and myself, were locked up day after day, investigating. I mesmerized the clairvoyant, and Fowler took notes, and both asked questions.

We knew that about an inch from the center of the chin, each way, was a point, by exciting which, the heart would lessen its action as low as we dare let it. I always excited with one hand, and felt the pulse with the other. In some very excitable cases, the slightest touch would be followed by a fluttering, smothering action, requiring instant relief. We wanted to know, whether the excitement went directly to the heart, or by first a reflex action to the brain? She said it went first to the brain, and at once placed her finger on the spot. Now we wished to know its boundaries, and asked: "is it a central organ?" "No." "What lies between, self esteem?"

"No." "Concentrativeness?" "No." "What then?" "I won't tell you." "Why won't you tell us?" "Because fashion has said, that certain subjects are not proper for gentlemen and ladies to converse upon with each other." I then excited her benevolence and her conscientiousness, and she began to say. "I ought to tell you, I ought to tell you. I will tell you, I will tell you." Turning to me, she said: "you know, Doctor, that sometimes the farmer sows his field, and the seed don't grow?" "Mrs. Rose, speak plainly," said I, "Does the reproductive power reside there?" "Entirely." And then, throwing off false diffidence, she told us, what hundreds of examinations have confirmed. To use this point remedially, I draw two or three breaths, through a thin towel over this point, and blow it away, and then breathe into the place.

LECTURE XX.

ON THE ROBBERY OF THE ORGANS.

You are aware, Ladies and Gentlemen, that, in some regions of the earth, a portion of the population are overfed, live on too rich food, are in fact surfeited, whilst a larger portion are underfed and live on poor food, and yet another portion are allowed to starve. This is an apt illustration of individual experiences.

The faculties of the mind are a social body. One set of facuities may be overfed, whilst another set may get little food, and some are killed by starvation. The family of faculties, like the family of society, can, and ought to, aid one another, by various modes of co-operations and occupations; and this mutuality ought to benefit each.

Both, the intellectual and moral faculties, as well as the animal and mechanical powers, are all good and useful; but would it be wise to encourage in childhood and early youth the developement of the reproductive appetite and passions? I think not.

Nor is it wise, or safe, or healthy, to awaken and highly stimulate the organ of veneration; because its successful excitement results in death to the child. You never have, and never will, read the history of a case of remarkable piety in a child, but you are reading the history of its death. I am going to tell you how the death takes place; and then, if you dare, glory in infant conversions.

But we must get out our timber, before we build the house. You know that we have spoken of the sources of innervation to the different functions of the body; so also are the faculties of the mind supplied

by proper forces, from appropriate fountains in the brain.

Each organ is a self supplying fountain; but they also aid each other. When the intellectual faculties are in high action, nearly every fountain yields them assistance. When one is speaking to an audience, all the intellectual faculties are actively engaged.

Whilst firmness, self esteem, love of approbation, conscientiousness, hope, caution, combativeness, and perhaps adhesiveness, and in some cases philoprogenitiveness, are all sending nervous power to the laboring organs. And this is all right, and not injurious, unless too long continued, or too frequently repeated.

"There are Eunuchs that are born Eunuchs, there are eunuchs who are made eunuchs by men, and there are eunuchs who have made themselves eunuchs, for the Kingdom of Heaven's sak." (Bible.) I am

giving the philosophy of these cases. Thousands of women, and some men, have rendered themselves impotent, by using up, in sustaining veneration and possibly other functions, the nervous fluid designed to sustain the reproductive functions. I have found a case of prolapsus uteri in a lovely girl of seventeen, who had been a methodist shouter, since eleven years old.

I think you can not find a shouting woman of a few years' standing, without prolapsus, and that spot on the head tender on pressure. A very devoted and pure minded methodist minister married at thirty two, after twelve years of gospel labor, thought himself in good health, but found himself impotent for six months.

The contemplation of a pure and beautiful man like Jesus, may waken adhesiveness, philoprogenitiveness, and in some cases amativeness, connected with high veneration.

I have found the breath excessively amative, in a case of shouting, not excited by mesmerism. Now the pious child looses its appetite, firstly when destroyed by precotious religious excitement. You will remember that I told you, that the whole power of digestion depended upon a portion of the brain, lying between firmness and veneration. When the tender organ of veneration has been unduly excited, for day after day, without intermission, it becomes inflamed in the child, and it involves the source of innervation to the stomach in inflamation, and thus destroys digestion. General debility follows, producing great paleness, general emaciation, whilst in the adult it frequently ends in a cicatrice or scar; in the child it winds up by death.

When you get home, get your book on "Piety promoted," get the history of very pious children, and then, if you have one in the family, draw them off into innocent

amusements, and relieve the organ and save the ehild.

A good Babtist minister, many years ago, on listeniug to these facts, declared that he knew a live, healthy woman, who became pious very young. "And," said I, interrupting him, "I'll tell you what else you remember, to wit; that she was also the merriest girl in the flock." "I do remember that," said he. But that is not one of my cases. A child may say her prayers, go to Sunday school and believe with her parents, and have health; but I speak of those who come to have no fellowship with mirth and laughter, no thoughts but God and heaven.

"Be not righteous overmuch, why shouldst thou destroy thyself? Be not wicked overmuch, why shouldst thou die before thy time?" You will find these words in the bible. I have been preaching from them as a text.

A child well organized and well educated, will always make a good and useful man. The Bible says so. "Train up a child in the way he should go, and he will continue to walk therein." This is not believed by professed christians generally, because they say, such a one gave his children a good education, and they turned out bad.

But whilst they may have had a costly, surely they have not had a good education. Their morals may have been neglected, whilst their intellects have been overstrained. Or, being too rich or too good to labor, their physical developement has been neglected, and they are dwarfs in body, when with well developed bodies, there would have been giants in mind.

Some are educated without the sweetening influence of parental love. Some are so petted that they learn no self denial. Others, with many advantages, have fretful

parents, bad companions at school or play.

Everything they see, everything they come in contact with, goes into the forming of their characters. All wrong doing produces misery; and, surely, no one likes to be miserable.

Ignorance permits bad example to betray into practices, which end in misery. The careless, badly educated youth, who, if they knew that they were mingling wormwood and gall, which they must themselves drink, they would turn from that path instantly.

MAGNETIC PHRENOLOGY.

It is quite easy to deceive ourselves, in proving phrenology by experiments on the brain. I am a full believer, and am confirmed by observation, by the clairvoyant seeing, and by exciting the organs. I also know that you may get any demonstration

of any faculty by exciting anywhere you please. Once associate an idea or emotion by a touch, no matter where, by expressed will or unexpressed will, and ever after you may get that phenomenon by the simple touch of that spot.

It is nevertheless true, that I have discovered organs, the location of which I had never heard of, and of which I was not thinking, and whilst thinking intensely of other organs.

Once I wished to produce singing, I excited tune, time and imitation, and the subject began to say: "I don't want to sing," of which I had not spoken, when I thought that perhaps number had to do with music, and knowing that, though number was marked at the corner of the eyebrow, there was no brain near that point, I placed my fingers a little toward the ear from the corner of the eyebrow, and excited there. The patient instantly cried vehemently for

water. I mesmerized a glass and gave her, and again touched that place, and produced the same earnest cry for water. I said: "it is coming," and instantly passed my fingers over that point, and she cried: "I don't want it now."

Now mark, there were, with a *will*, three organs excited, to produce singing, and yet the excitement, without will of bibativeness, of the existence of which I had no knowledge, came into strong action.

The very best phrenologists flatter, even when they intend to avoid exageration.

I was convinced of this by my own clairvoyant. My clairvoyant, when awake or not mesmerized, was profoundly ignorant of phrenology, but when clairvoyant, she was perfect in knowledge on this subject. What satisfied me, was her disagreements with me, in which cases I found that she was right. For instance, in a full brow, I said, color was good, and she said that it

was very difficult. On inquiry I found that the man could not distinguish green from red, The brow was full but narrow, and the other perceptions were large, and so the brow was full.

My classes nearly always formed societies, when I left them, and thereby re-demonstrated all I taught. I advise this course with my readers. If phrenology is true, we have a very simple mental phylospohy. With any other system, I find no bottom to stand on. All is vague and uncertain. It does not follow that all professors of phrenology understand the science, or are honest workers in making charts. Yet I think, bungling as many of them are, their labors have, on the whole, been very beneficial. Yet the science will justify extensive investigation. Caution has a large portion of brain assigned on Fowler's Bust. I have discovered that the anterior portion of what is marked cau-

tiousness, is really the organ of courage. And, not knowing this, some have been marked cowards, who possessed great courage. It gives the feeling of cool courage. If you excite combattiveness, it strikes at once. The other says: "I'm ready, either now or to morrow morning;" but it don't strike until the opponent says that he is ready.

Dnring many years I had no patients taken from me by an invisible influence, and all I put to sleep I must awake, or commission some one by robbing their hands, and putting them in rapport with the patient, to awake them. I had no running away to look into the spirit world, no leaving the body, to visit distant places.

But now, in 1848, came spirit rappings, and after the rumor was abroad, I sent Mr. Strong and his wife, when mesmerized, to Rochester, to look into the matter. They

were great at ridiculeing the rapping, when awake, and therefore exhibited much surprise at finding them to be produced by spirits.

All this I have said some pages back, but I repeat it to apply it to a different purpose. I related it simply as a marvellous fact occurring in mesmerism. Now it must be looked at as my first step in the investigation of modern spiritualism.

Hitherto this book is all science made up of experimental facts. Will it be less than science, if, keeping close to facts, *we affirm* what these clairvoyants affirmed? But before we do this, allow me to tell you what followed this clairvoyant statement. And I premise that I knew, that never, in any age or period of time, had the demand for fresh evidence of man's immortality been so great, and so thirsted for. The Bible facts were very old. No one knew who wrote the Bible, or where, or exactly

when it was written.

It was an undeniable fact, that all old books of science, all works on Astronomy, Anatomy, Physiology, Chemistry and Philosophy were false. That Geology was unknown, and that Alchimy was not a science. Now it was impossible to throw all these books away, and retain full confidence in the religious book.

Enquirers not only found gross errors in the old authors in science, they found the professors of religion not only wrangling about the meaning of the bible, but also coming far short of living up to its simple and beautiful teachings.

In the early part of my life I had great religious zeal, and at one time I attempted to labor with a Deist about his fearful infidelity. With tears streaming from his eyes, he said: "I wish I could believe, most of my friends believe, but Tom Paine has ruined my faith. Why (said he) if the

bible be true, angels used to be almost as plenty as swallows are now; why don't some one see some now?"

He did not demand to see them himself, but he wanted some living testimony on the subject. I was not honest enough to own the force of this argument, but I was bright enough to feel it deeply.

"There is no new thing under the sun, that which has been, is now." (Scripture.) Reader, don't you feel the force of the old Deist's argument?

I could answer him now, they are seen and conversed with by thousands.

To procced then—as soon as I could arrange my affairs, so as to leave home, I went to Cleveland, and devoted six mont' s to the investigation of the subject. Preceeding this, I had letters from a brother and a daughter, who had had excellent opportunities for investigation, affirming their conviction of the reallity of spirits

communing with mortals. Mediums were plenty in Cleveland, and I was hungering for truth, and I was free. Had I been preaching for money, living and supporting a family on my salary, I might have shrank with dread from the enquiry. But, though I was a preacher, among the Quakers or Friends, now, I got no money for preaching, and got my living off my farm.

In this condition. midst numerous mediums, I passed month after month, became a writing medium myself, and after much experience returned home, taking Abby Warner with me.

Abby, who was prosecuted in Massellan, for disturbing an Episcopal church, on Christmas eve, by very loud rappings, by which they contradicted much of what the preacher said. We, that is, my wife, Abby and myself, stopped and made converts in Detroit. On getting home, we freely admitted all our neighbors, that they might

come and examine for themselves. Many came and believed.

Then we set out on a tour, stopped at Peru a few days, thence to Homer, Troy Grove and Franklin, and from there to Dixon. We stopped at Franklin with a Mr. Frost, who told me that he would rather see all his family dead corpses, than have them believe spiritualism; But before he told me this, the rappings had compelled us to leave his house.

From Dixon we went to Grand de Tour, where the people put red pepper on the stove, making it impossible to stay in the school house, and with these powerful arguments compelled us to leave.

At Rockford we came near getting mobbed, a man from New York leading the gang of roughs who engaged in it. A citizen put a veto on them, and they soon left.

At Galena, a mob of very respectable men, of whom Hesler, the great picture

maker, of Chicago, was one, entered the Hall, and fastened the door on the inside, so as to prevent any one from coming in. Then they surrounded me with guns and bayonets. One wrote: "I promise to leave the place to morrow morning," and, with several bayonets pointed at me, demanded, or rather commanded me, to sign it. I did not sign it. I told them to kill me if they pleased, but that I would not sign it.

At Dubuque I was prosecuted for lecturing without taking out a licence, as if it was a puppet show. I stood trial, and beat them; two lawyers, Mr. Davis and Mr Hamilton, voluntarily came and tendered gratuitous assistance.

At Rock Island, Joe Knox, now of Chicago, had me arrested twice for the crime of preaching immortality with demonstrations, and got me fined, each time, one hundred dollars.

Now, I have stated the above facts, to

show what my opportunities were to test this matter, in an early day.

I have been much in it since that day, and have experienced much. Twice have I stood upon a table, weighing one hundred and fifty pounds, and the second time with another man, weighing one hundred and fifty pounds, whilst I weighed two hundred and forty pounds, in a well lighted room, and no one even laying a hand on the table; yet was the table taken slowly up, and we carried as high as the ceiling would permit, and slowly set down again.

In the first trial a father and three children sat around the table, in the last the father was on the table with me, and the three children only sat around the table as mediums.

This took place in Warren, Trumble county, Ohio, at the house of Mr. Thorpe, who kept a shoe store.

Judge Shirtliff was a frequeut attendant

there, I was told, when off the circuit. Now, I affirm that all men of science know that electricity is not the motive power; they ought to know, that it would take more power to control electricity for this purpose, than to move the table without it.

To accumulate electricity, the receiver must be insulated by glass, beeswax, or some other nonconductor. If spirits out of the body could lift tables with electricity, without accumulating by insulation, then I could do it. But I defy any man or spirit, to get any men or things more positive or negative, than all other things on the same floor. Even when magnets are used to produce motion, that powes is magnetism, not electricity.

But, if you will examine the subject, you will find that there is a controling inteligence engaged in the movement, that is invisible to us. That this controling inteli-

gence declares itself by raps, by writing with a medium's hand, by spelling out answers, and by clairvoyant declarations, that they, the inteligences, are our old earthly associates——Rebut this testimony, if you can. It is enough for me. Strike, but hear me. Truth is older than falsehood. It is better to live by, far better to die by.

The following lines were written by my hand, without passing throngh my mind, whilst the hand was controled by, what I call spirit.

There's joy in heaven, when men obey
The high behests, made known this day;
When spirits, from the upper sphere,
Demonstrate that they are here.

They come with messages of love,
Descending like the gentle dove;
And ears shall hear, and hearts rejoice,
When spirits use the human voice.

And now to thee this truth is plain:
That God did not make man in vain,

But for the joys of endless life,
Redeemed from all that leads to strife.

Hosannah to his name be given,
Who rules by love the hosts of heaven,
Whose messengers come gently here,
To cleanse from sin and every fear!

That we may know, and feel, and see
That we immortal spirits be,
And can converse with those, away
In regions of eternal day;

Can feel our guardian angels near;
Not start with fright or idle fear,
But safely in their love abide,
As with the bride groom rests the bride.
These joys substantial now are given,
A foretaste of your future heaven.

Now read with the honesty, with which I have written, and you will believe.

SUMMARY.

There are six degrees of magnetic sleep. In the first, second and third degrees the subjects hear every body and remember everything.. In the fourth, fifth and sixth degrees they hear no one but the mesmerizer and those whom he puts in rapport with them.

I have known two exceptions to this rule: Mr. Yearnshaw, of Beauro, and Mrs. Winsbrenner, of Carrolton, Green county, Ill. They heard every one, and remembered all they heard, when in the sixth degree.

I had one subject, who had six fits of deep breathing, each taking him one degree.

After the second degree, they can usually tell in what degree they are. Some times they see a figure before them, when you ask what degree they are in.

I know one case: Mrs. Allen, of Bloomington, who, after being in the sixth degree for several weeks, announced to me that she was loosing all voluntary power, and added: "my power of speech will also be gone, if you do not exert yourself to prevent it. You can not wake me now, I am out of your power;" and she laughed at me. "But how are you to wake up?" "Oh, after a while I shall come back within your reach." "Can you explain this? You said you was in the highest degree long ago." "So my mind was, but now my body has gone further. My nerves of voluntary motion, which ought always to sleep when I sleep, in consequence of disease, have had no perfect sleep for a long time. They are now taking their first nap, and now my recovery will be rapid."

When I speak of acting on the body through the mind, I use the term "force of an idea."

You may make a piece of money, or any thing, hot by rubbing between your hands. so as to burn a blister. You make hot ginger tea of cold water—draw a blister, etc., etc., by your *will*, or a *word*, in very susceptible cases. It is the force of an idea.

With these statements, having left all Latiu, French, German and Greek quotations for the reader to put in at his own pleasure, I, for the present, bid you ADIEU.

THE END.

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